

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVI

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NEW SERIES
VOLUME XXXVI No. 8

THE LAST CALL

With February the special efforts to secure special contributors to the debt fund of Southern Baptists will be discontinued. By this time the readers of the Record are familiar with the plan. Southern Baptists owe several million dollars for Foreign Missions, for Home Missions, for the New Orleans Hospital, and for our Seminaries. These institutions are now living within their incomes and are forbidden to make debts. Their budgets must be submitted to and approved by the Southern Baptist Convention. With the exception of Home and Foreign Missions the debts were made by erecting or purchasing necessary buildings in which to conduct the work of these institutions. A committee of the Southern Baptist Convention studied the debt situation of each of these boards and institutions and agreed on the percentage to go to each one. The institutions and boards accepted this allocation. The Southern Baptist Convention then adopted a plan and appointed a committee to launch the plan for paying the debts.

This plan is known as the 100,000 Club, for the reason that the effort is made to get 100,000 people in our Southern Baptist churches to agree to pay \$1.00 a month each for a year or until further notice, or until the debts are paid. This plan involves no expense to the boards, and takes out of the gifts no part for expenses. Every dime that is given goes to reduce the principal of the indebtedness. This is made possible by the fact that the Sunday School Board in Nashville agrees to be responsible for all the expenses involved in the campaign. The Sunday School Board has no debt.

It takes a good while to get a great movement like this under way, but it is going. Already, within eight months' time enough has come in from those who have enlisted, to materially reduce our debts. It will probably take five years to do it. In order to reach the people an organization has been formed covering the whole South and having a representative in every district association. But no organization can reach everybody. Perhaps not half of our people will be personally approached. But people do not need to be personally solicited. Anybody may sign up who hears about it. This is a case of "Let him that heareth say Come."

Of course there are some people who will not be able to give a dollar a month extra. They are just as good and conscientious and interested in many cases as those who do sign up. No blame or criticism attaches to anybody. This is a case where conscience must act, dictate and decide. And that always is the determining thing in a Christian. But there are literally thousands of people who can do it, and ought to do it. One of the blessings about doing ones duty is the ability and disposition to do more which always follow doing right. It is a great enterprise. And nobody who is at all able to get in ought to fail now. The great thing is to decide to do it; say so; and begin at once.

It ought to be remembered that this is an over and above proposition. That is the extra \$1.00 a month is not to be taken out of or deducted from any other gifts; it is in addition to our regular contribution. The contributions to our cooperative program ought to take care of

the current expenses of our boards, but they will not take care of their debts. These must be provided for and paid some other way. No way has been offered except the 100,000 Club. This is a practical and workable plan. It offers an opportunity for voluntary gifts as a glad service to the God whom we love and the causes which are dear to His heart and ours.

—BR—

There are 18,780 students in Southern Baptist mission schools and colleges in foreign lands.

Evangelist T. T. Martin is this week with Pastor J. M. Metts in a Bible school and evangelistic meeting at Water Valley. He has been in the work for nearly half a century and is still happy in the work.

Recently the Record spoke of brother E. T. Mobberly as living in Hattiesburg. That's all a mistake, for we knew of course that he lives in Laurel, where he says he hopes he will be the next time you hear from him.

PASTORAL CHANGES: L. E. Green goes to Independence, La., for full-time.—W. A. Corkern, an alumnus of Miss. College, goes from Uvalde, Texas, to Istrouma Church, Baton Rouge, La.—E. B. Farrar goes to W. Blocton, Ala.—W. H. Hensley goes from Waycross to Macon, Ga.—W. H. Ford goes from Hendersonville, N. C., to Broadway Church, Knoxville, Tenn.—J. C. Grimes goes from Shellman to Leslie, Ga.—W. D. Ogletree goes from Hawkinsville to Oxford, Ala.—R. C. Howard becomes pastor at Mitchell, Ga.

Part-time jobs for needy college students, who otherwise would be unable to enter college or complete the present college year, will be financed by the Federal Emergency Relief Administration under a plan, made public by Harry L. Hopkins administrator. It is expected that the program will require between \$5,000,000 and \$7,000,000. Students will qualify with the authorities of the various institutions by whom requests for allotments will be submitted to the State Relief Administrations. Students will receive from \$10 to \$20 a month. The institutions, it is stipulated, must waive all fees for registration, tuition, laboratories and other purposes for the students receiving federal assistance. The plan is nation-wide in its application.—Ex.

Don't imagine that the aid which the federal government is giving the poor will relieve us of the obligation to look after the needy. There will always be need of personal ministry as contrasted with official and governmental assistance. We should be grateful that enough of the spirit and teaching of Jesus has gotten into the government to make possible the relief of suffering; but we need the blessing that comes from personal kindness to those in need. We have His word for it: Blessed is he that considereth the poor; Jehovah will deliver him in the day of evil. Read the whole of the Forty-first Psalm. And there are cases which the government doesn't touch, some of the most needy and deserving. Just a few days ago we received a letter from a Christian woman in another state telling of anxiety among some negroes who are deserving Christians, and how the Lord had come to their relief in crises. You will be amazed at the many times the Bible admonishes us to care for the poor.

Dr. E. Stanley Jones after a tour of America delivering inspirational missionary addresses sails Feb. 28 for Europe, to do the same kind of work, and then return to his field in India.

This week Secretary Auber J. Wilds is conducting a B. Y. P. U. Training School among the young people at Clinton. It goes without saying that the classes are large and enthusiastic. This is an annual experience at Clinton, where the young people from the two colleges and from the high school compose the larger part of the classes.

PASTORAL CHANGES: E. B. Pratt recently went from First Church, Denver, to First Church, Tocomo. He is succeeded at Denver by C. W. Kemper.—L. C. Dickerson goes from East Radford, Va., to Alderson, W. Va.—Dr. Milford Riggs is acting pastor of Highland Church, Louisville.—Raymond Long goes from Scottsburg, Va., to Charlotte, N. C.—O. M. Schultz becomes pastor at Jenkins, Ky.

The date of this issue is the birthday of Geo. Washington. The effects of the debunking critics to find weak places in his life have left him in higher esteem by all Americans and the whole world than he was before. A man of vision and poise, of honesty and devotion to duty, willingness to suffer that the right may triumph, he stands in our day of uncertainty like the unperturbed sphinx amid the shifting sands of Egypt. It is good to have his calm face look down on us from the walls. He is a demonstration that sincerity and genuine worth will at last prevail. Yes, keep his picture in the school room and his principles in your heart. Hail to the First President.

—BR—

REMEMBER CHARLES HADDON SPURGEON

God's greatest gift to the people who are called Baptists was Charles Haddon Spurgeon. He was born June 19, 1834. The Baptist Union of Great Britain will emphasize the centenary, April 23-26, because it will be in session at that time. The outstanding service of the centennial will be held on April 25 in Royal Albert Hall. Dr. George W. Truett will go over to England to speak on that occasion. Nowhere in the world was Mr. Spurgeon held in greater affection and esteem than on this side of the Atlantic, and many of our older readers were reared on his sermons. He was a matchless preacher, but he was more. He championed the Christian faith as rationalism began to rear its head in Great Britain. His golden throated eloquence always rang true to the faith of the apostles. He established a theological seminary that has sent out many eminent preachers. He gathered little children about him in an orphanage that has cared for thousands of the helpless and homeless. He thus proved, as D. L. Moody proved, that those who are most in earnest in winning souls to Christ are anxious also for the culture of their minds and for the care of their bodies. The centenary of this good and great man ought to be celebrated in every city and every church in America during the coming spring or early summer. A notable memorial address ought to be the outstanding feature of all our Baptist conventions.—Watchman Examiner.

TEN MINUTE SERMON

"DO THYSELF NO HARM"

Acts 16:28

William Lowrey Compere

The words of our text will be recognized as the words which prevented a suicide in Philippi one night when earthquake had opened prison doors and a frightened jailor had drawn his sword against himself. But they did more than that. Spoken with imposing authority, they arrested a godless life, and brought it trembling to the feet of Christ's servants, seeking the way of salvation.

Significant words are these. They remind us that man is his own severest enemy. They bring to our minds a thousand suicides with gun and gas, rope and razor, poison and pistol. Then they casually point us to the multitudes who drink themselves to death, eat themselves to death, or through some sort of sin or intemperance injure themselves, lessen their efficiency and shorten their lives.

But these words have something worse than that to tell us. For not only in the realm of the physical is man his own enemy, but also in the realm of the moral and spiritual. Hence, they have a message for us all, both Christian and non-Christian. Let us hear and heed that message.

I. DO THYSELF NO HARM BY SPIRITUAL SUICIDE.

In every city, town and countryside there are men who have committed spiritual suicide by shutting God out and allowing sin to have its way in their lives. But if those without Christ are already dead, how can the dead commit suicide? When the dead are given an opportunity to become alive, and refuse, it is equivalent to putting themselves to death anew.

Judas went out and hanged himself. But that was not his worst sin against himself. For when Judas turned his back upon Jesus and conspired with Jesus' enemies, a rebellious soul went out into the blackness of the night and died by its own hand. It was that suicide that led to the treacherous betrayal in the garden, to the remorse without repentance, and finally to the hanging of that dead soul's body to a tree.

Throughout the Scriptures we are shown a seeking God, who so loved the world that He gave His Son, who is not willing that any should perish, and who stands at the door and knocks, seeking entrance into the hearts of men. But men close the door in His face, and shut Him out of their lives. Perhaps they are kind to the messenger who makes the appeal; but they are cruel to themselves when they reject. If they are fools who thrust a sword into their own hearts, how much greater fools are they who reject the appeal of a seeking God and try to live without Him!

II. DO THYSELF NO HARM BY ALLOWING SIN TO ROB YOU OF SPIRITUAL HEALTH.

We who are Christians are inclined to be complacent and to consider that we do not need the exhortation "Do thyself no harm." But upon a moment's reflection we see that such is not the case. Like Paul, we find that when we would do good evil is present with us. The good that we would we do not; the evil that we would not, that we do.

I venture the assertion that most of us Christian people meet our hardest fight, not in the matter of grosser sins that the regenerate heart despises, but in that of the lesser evils we are in danger of overlooking. We would not allow foxes and wildcats to come into our houses and eat our food, but somehow mice do get in and abound. And in our lives small evils often give us great trouble.

An uncontrolled temper may do much harm in

a Christian's life. It hurts freinds often; it hurts the owner always, and hurts him more. Malice, ill feeling toward others, does its severest harm in the heart where it resides. Even so does envy. Blasphemy destroys reverence, and filthy communication goes hand in hand with filthy living.

Then there are the sins of omission too numerous to mention. They too do their share of harm. A man remarked to his pastor, "I have been worse to you than to any pastor I ever had. I haven't gone to hear you preach, and I haven't helped out much in any way." The pastor wisely replied, "You have been worse to yourself than to me, for you have robbed yourself of the privilege of sharing in the work of God."

III. DO THYSELF NO HARM BY PITCHING LIFE ON A LOW PLANE.

The Jailor thought "My prisoners are gone; all is gone. I shall be hailed before the judgment seat in disgrace, charged with neglect of duty." But Paul's command said to him, "No, your prisoners are not gone; but even if they were, all would not be gone. There are things more important than avoiding the vengeance of a Roman Government." And he was called to face those more important things.

This same command would say to us today, "Engage in some worthy business, but don't count business as everything; Endeavor to make an honest living, but don't forget that there is something more important than making a living; Take part in some form of wholesome recreation, but let not recreation be your master; Live a well-balanced life, but remember that the only thing that will perfectly balance life is complete consecration to Christ; That and that alone will make everything else fit into its proper place." And we hear the voice of Jesus saying "Is not the life more than meat, and the body than raiment?"

Moreover, we sin against God and ourselves when we fall short of our possibilities. The heights to which we might attain still tower far above us, while we idle contentedly on the ridge of mediocrity. With reasonable effort we could be purer than we are, more Christ-like than we are, more useful than we are. What a spectacle we must present to the God who endowed us with these possibilities! Handels composing cheap yodel tunes; Shakespeares writing senseless ditties; Raphaels drawing comic charcoal pictures; Paul's professing a heartless and meaningless religion; Sons of God wasting precious years in indolence and sin!

May the Spirit of God abide in us in fullness and power. May He help us put a stop to this costly harm we do ourselves. May we keep sin out, grow in grace, and strive toward the heights of usefulness and service. May we heed the wise command, "Do thyself no harm."

The amount raised for the Lottie Moon offering by the W. M. U. of the South has passed \$168,000.

Dr. O. L. Hailey, Nashville, Tenn., 81, an outstanding leader among Southern Baptists for the past half a century, died February 10, after a few weeks' illness. Truly did he serve his day and generation well by the will of God as a pastor for many years in Tennessee, his native state, Mississippi, Arkansas and Texas; as editor, as author and as college president. Perhaps his crowning work was in connection with the establishment and maintenance of the American Baptist Theological Seminary in Nashville for Negroes. He gave his very life to this institution and to the welfare of the negro race during the last years of his useful ministry.—Walter M. Gilmore.

THE HEAVENLY DRAMA

By Dr. E. B. Hatcher

(Continued from last week)

On, on, goes the Drama. Swiftly the scenes succeed one another. Now they are entering on the tenth day. It is the day of Pentecost.

But let us not interrupt the observed with our comments, but leave him free and undisturbed to follow the vast Drama to the end.

Ah, what a thrilling experience awaits us if we watch the moving pictures as they unroll themselves throughout the book of Acts. As we behold these pictures of the young church with its successive epochs and crises—such as Peter's sermon at Pentecost, Saul's conversion at Damascus, etc., we are made to think of a range of mountain peaks.

The first of these peaks was the final commission of Christ to His apostles and then a still loftier peak was His Ascension into the heavens. The next peak was Pentecost, and, ah, what an Alpine height was that! Thus, as we pass from chapter to chapter we seem to be passing from mountain top to mountain top.

But the book of Acts suggests another picture,—a picture of the young church, as an untried ship, launched at Pentecost upon treacherous waters and beset by dangers from without and within, that threatened to send it to the bottom.

See the young ship! There on the day of Pentecost she glides down and out upon the waves for her world journey. She starts with a crew of about 3,100 souls and with a cargo of blessings for the nations of the world.

But hark! A storm immediately gathers! Two men—Peter and John—the chief ones of the crew—are imprisoned and commanded by the authorities to be silent. Some wonder if the ship now will go down, or strike the rocks. But no; the storm subsides. It was a trouble from the outside.

But, lo, a crisis now within the ship itself! Two traitors in the crew—Ananias and Sapphira—fling that torpedo of a lie into the midst of the crew. A wreck is threatened. But a divine stroke descends and the intruders are cast out. The ship is saved and again rides the waters triumphantly. Troubles without and within!

Another storm arises! Mutiny by the crew threatened as Grecian Jews begin a conflict with Hebrew Jews in behalf of their neglected widows. Will the ship now break in twain? It would, had not the ship from the start been placed in the control of Him who is not only the Master of earth and sea, but who also, through His Holy Spirit, directs every such surrendered ship and crew.

The mutiny is quelled! A second internal disaster is averted.

But a veritable cyclone now hits the young craft. One of the crew, Stephen, the choicest of the new deacons, is seized by murderous hands. Ah, when was ever a ship launched with a more sublime destiny ahead of it than this ship, and yet the very tempests of hell are being unloosed against it? Stephen is killed, and the ship trembles in every nerve, but the Master of the vessel, at the sight of the death which Stephen was to suffer, had already sprung to His feet and transformed that death into a chariot to bring His servant home for his martyr's crown.

This was a storm from the outside; yet the ship goes not to the bottom. It defies the tempest and dashes ahead with wider triumphs than ever. This is a battle-ship, as well as a treasure-ship, a rescue ship and a hospital ship for the healing of the nations.

But look! Yonder is a storm on the inside of the ship—the worst storm of all. A riotous mutiny divides the crew. The issue is raised as to the terms of salvation for the Gentiles. Must they be circumcized before they can be saved? Ah, what a breach impends! Will that crew split into two great denominations, each contending for the possession of the ship, with the chasm widening down the centuries? That was

(Continued on page 6)

Kindling Wood

"Russellism Exposed" is a good ten cent tract by Rev. J. H. Grime of Lebanon, Tenn.

Pastor J. C. Wells of LaFayette, La., writes that the red-headed cigarette smoker wanted in several places by officers was arrested in his town last week.

Louisiana Baptists gave more to missions in January than they have given in any one month for two years.

Miss. W. M. U.'s have given a little over \$9,000 to the Lottie Moon offering for foreign missions.

Mrs. Keithly for many years in charge of the students dining hall in Mississippi College is recovering from critical illness at the Baptist Hospital, for which we are all grateful.

Pastor G. P. White says: "I would be ashamed to be a Christian and keep up with the secular news of the world and not know what is going on in the religious world."

Pastor O. O. Green baptized 20 and welcomed 4 who came by letter into the churches at Ripley, Tenn., from a meeting in which he was aided by preacher Arthur Fox and singer W. P. Martin.

We publish this week the list of associational leaders in the 100,000 Club, sent by Chairman H. C. Bass of Meridian. If these do not communicate with you, you may send them your name as a subscriber to the 100,000 Club.

Pastor R. L. Ray, Jr., writes, "Prof. Guy Ferrell is the able superintendent of the Ingomar Sunday school. Two additional Sunday school rooms will soon be completed. We expect Bro. Byrd to be with us soon."

Mr. and Mrs. J. C. Hardin of Burkburnett, Texas, have recently added \$250,000 on the annuity basis to their previous contributions to Baylor University endowment, making their gifts reach \$850,000.

Rev. S. A. Murphy, pastor, is writing a history of Valence St. Church in New Orleans, and would be glad of any information. Mississippians are interested in this church because of the service there of Dr. D. I. Purser.

The death of Dr. O. L. Hailey of Nashville, Tenn., removes one who has been for many years a useful factor among Southern Baptists. He was about 80 years old and had been pastor in his native state of Tennessee, in Mississippi and in Texas. His latest work was in connection with the Negro Baptist Theological Seminary in Nashville. They and all of us will miss him in the kingdom work.

To legalize liquor for the sake of securing revenue with which to carry on the business of government is worse than grinding up your seed corn. It is destroying the capacity of people for production and the accumulation on which all hope of revenue comes. It is like a farmer who from year to year impoverishes his land by taking from it what it produces and doing nothing to rebuild it.

Am I my brother's keeper? Do we have any responsibility for the health, education, comfort and morals of the negroes in our community? We were told of one white family in Mississippi in which several cases of tuberculosis had developed from the cook who had been a good servant in the home for years. But this is putting duty upon the low plain of self-protection.

In the county now represented in the state legislature by a man who is seeking to legalize the sale of liquor, we were told this story. A man who was converted in a revival meeting where we were preaching told us that when liquor was sold legally in that county, he had many a night as deputy sheriff sat up all night with the grand jury who spent the time drinking and gambling. But it didn't happen after the prohibition law was adopted.

A new deal is a fine ideal but a new creature, a new man is a necessity if we are to get the new deal.

Dr. R. B. Gunter preached to a good congregation at First Church, Laurel, last Sunday. Pastor Gates lingers in Florida for a few days of fishing since the meeting closed in Orlando. Dr. Gunter goes this week to New Orleans to a meeting of the State Mission Secretaries.

The editor had the privilege of preaching for Pastor G. H. Suttle at Northside Church, Sunday as the pastor was in bed with "flu." The day was rainy but there was a good congregation of young folks, and we were pleased to see a number of new people as well as the older members working in the Sunday school.

The statesmen and politicians are talking volubly about building more battleships and airplanes for the defense of the nation against outside enemies, and appropriations are made for national defense, when the greatest enemy to liberty is the ignorance of the masses, for whose education appropriations are being constantly reduced. And we are seeking to legalize the sale of liquor for revenue and then appropriating money to feed the children of those who drink the liquor.

Our public school teachers seem to be the step-children of the state; at least they are being treated like the proverbial step-child. They are employed by the state and are supposed to be paid by the state. But when it comes to the paying many of them are left out in the cold. Other state employees get their salaries, but the teachers go without. And even many local school boards seem disposed to squeeze the life out of the school teachers. This condition cannot continue without injury to the public in one of its most vital spots.

The Baptist Message of Louisiana gets the report from the city police office that arrests for drunkenness in Shreveport for one month this year were 206 as compared with 96 last year; peace disturbance arrests increased from 11 to 22; arrests for assault from 36 to 44, arrests for drunk driving from 4 to 16. This is the sort of "temperance" that repeal of the Eighteenth Amendment is giving us. The police in Shreveport say the jails are full. The Message says: "Men, women and children are drinking in public with an abandon the people of this city had never thought possible."

At this writing (15th) the bill in the Mississippi Legislature to legalize beer and wine with 4% alcohol by weight has passed both houses, and awaits final adoption by the house after amendments by the senate, and the signature of the Governor, to become law. If signed by the Governor it becomes effective immediately. This makes the state wet from end to end, and no part can become dry except by voting itself dry. The friends of prohibition made a good fight and lost. Those in the house voting dry were named in the Record recently. Those in the senate voting dry were: Brown, Clark of State Line, Collins, Dale, Gibson, Grantham, Harper of Hattiesburg, Hopkins, Kyle, McGehee, Minor, McIntosh, Nobles, Smith, Taylor, Williams and Young.

When the beer bill and the hard liquor bill were before the Mississippi Legislature, the argument constantly used for their adoption was that "we need the money," or the necessity for revenue. Now the constitution requires that revenue bills must have a three-fifths majority in order to pass. So in the House the revenue feature was made a separate bill. Certainly this was nothing more nor less than an evasion. The fact that the bill passed in the House by a three-fifths majority does not change the fact that the separation was an evasion of the constitution. In the Senate the question has been raised as to whether the hard liquor bill is a revenue bill, and it is up to the presiding officer to decide. Constitutions do not stand in the way.

Dr. F. C. McConnell, editor of the Baptist Standard, Dallas, Texas, is chairman of a committee which is making arrangements to take any of those attending the Southern Baptist Convention in Ft. Worth, who wish it, on a trip into Mexico. The trip takes you from Ft. Worth to Mexico City and return, furnishing transportation, meals and sight-seeing for \$118.70 up to \$146.95. If interested write to Dr. McConnell.

It is commonplace to say that a democratic form of government is possible only when based on intelligence and morality. That is freedom is only possible with an enlightened and moral constituency. For many years this principle worked in producing and supporting public schools and general education. But in the past few years the support of public schools has found little favor with people if we are to judge by the closing of many schools, the shortening of school terms and the failure to pay the school teachers. We are spending more money than ever upon tobacco, picture shows, cosmetics, motor cars, gasoline, and many unnecessary or hurtful luxuries. But we have cut down our support of public schools until many teachers have been dropped, the salaries of others have been cut in half and the salaries of many go unpaid. We do not believe that when the people realize the seriousness of this situation they will be willing to see it continued.

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THE SECOND MILE

By Perry F. Webb, Pine Bluff, Ark.

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Perhaps the most encouraging sign manifest in our Baptist ranks for many years is the favorable reception being given to the present effort to enlist one hundred thousand of our people in paying one dollar per month to retire our mission debts.

The Baptist Hundred Thousand Club, simply stated, is a movement to gradually retire the debts on our Southwide agencies without disturbing our present contributions and budgets. It aims to enroll one-fortieth of our people in the club, each paying one dollar per month, all of the contributions to apply on actual reduction of these debts.

The plan commends itself to me for the following reasons:

1. It is REASONABLE. God's expectations of His people are reasonable, as well as righteous. The expectations of His servants of their brethren should be of the same nature.

This plan is certainly reasonable, as well as righteous. One has only to consider our four million southern white Baptists, and that we are trying to enlist only one-fortieth of them in paying one dollar per month on our Southwide debts. This consideration makes the plan very reasonable. I am fully persuaded that we have at least that number of Baptists who do care.

2. The goal is REACHABLE. Closely akin to the first point is this further consideration that has great merit: we are not asking for thousand dollar or hundred dollar contributions. Other efforts in the past have largely excluded the majority of our people by reason of no appeal to small givers. This plan calls for only one dollar per month! It places the opportunity of sharing within reach of the humblest and poorest Baptist. In fact, the poor Baptist will share equally and on a parity with his richer brother. In reach of rich, in reach of poor—this should appeal to us all.

3. It promises to be SUCCESSFUL. We very much need the tonic of a great victory. Our present aim is to gradually retire our indebtedness in such a way as not to be detrimental to our regular budgets and current operations. If this plan is earnestly supported and faithfully followed for five years, we shall wipe out every dollar of our Southwide mission debts. Is this not a prospect pleasing indeed?

As for me and my church, we count it all joy to share with our brethren in an undertaking that has every possible hope of achievement.

Editorials

SAVE THE STATE FROM MOBS

This is a good time to say a word which needs to be said for the reputation of our state, for the enthronement of law and for the establishment of righteousness. Religion and patriotism alike should make us anxious to preserve order and eliminate the rule of the mob. This is not a sectional question, and it is not a race question, though sectionalism and race antipathies often complicate the problem. Let us all work at it in a common love of righteousness.

A recent crime which provoked our people sorely has brought this question afresh to our consideration. We wish to commend most highly the father who with broken heart appealed to the people not to encourage mob violence, but to permit the law to take its course. This greatly helps in a difficult situation. We commend the county officers who sensing danger appealed to the Governor to send the national guard. We commend the Governor for his prompt and intelligent action. We commend the officers and men in the National Guard for doing their duty efficiently. We commend the secular papers that in this case and in nearly every such case have urged that no mob violence be permitted or encouraged. The secular papers are rendering a great service here.

So far this case has been handled with courage, intelligence and due consideration for the laws of the state. The criminals have been convicted and sentenced, and will be hung in thirty days. No effort has been made to delay or thwart justice. Now let's keep this up, in this case and any others that may arise. A mob is not half so intent on justice as the people who oppose mobs. Let us hope that a new day has come in our country when righteousness and law observance shall be enthroned.

IN THE REGENERATION

The word regeneration occurs in the Bible only twice, though the idea is conveyed by other words in other places in the Scripture. The two places in which we find it are Titus 3:5 and Matthew 19:28. And in these two places the word does not refer to the same thing. In Titus Paul is speaking of what happens to the individual soul in the experience of becoming a Christian. He says, "According to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit." It is not our purpose to discuss the meaning of the word in this passage. But in the other passage, where Jesus says to Peter, "Ye who have followed me, in the regeneration when the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Notice we have followed the punctuation of the Am. Revised Version.

The word regeneration means literally a second Genesis. The first Genesis, or the book in the Bible by that name tells us of how a new world came into being, the introduction of man in the world, the introduction also of sin, the formation of the race, the peopling of the world, the effort to subdue it, the starting over again with Noah and his family and the origin of the chosen race in the calling of Abraham, Isaac and Jacob.

Jesus was the New Man, or the New Adam. He began a new order, a new creation. He began to build a new society, a new system, a new kingdom. He started a new Genesis, a second Genesis, a "palin-genesis." And this new order is what He speaks of when He says to Peter, "In the regeneration when the Son of man shall sit on the throne of His glory, ye also shall sit upon twelve thrones."

We do not speak here of what part the apostles were to have in this; we can only seek to make clear what Jesus meant by this regenera-

tion. It is nothing less than the remaking of the world; not now the earth, the physical world, though even that will be finally influenced by the reconstruction. It is the making over again of the whole social fabric, the re-defining of human relations, the reorganization of business, industry, government; the re-establishment of human rights, redefining duty, obligation, fellowships; the introduction of new ideals, of new motives; the making over of the world.

There are plenty of related scriptures which make this clear and the truth evident. Paul in Ephesians 1:9 says that God made known His purpose, "unto a dispensation of fulness of times, to sum up all things in Christ (make them head up anew in Him), things in the heavens and things upon the earth." The world has been organized around differing ideas and according to various theories. But we are today undergoing a dissolution of all our past conceptions and allegiances. The entire epistle to the Ephesians is to reveal a new unity in Christ.

And the entire epistle to the Colossians is to show the preeminence of Christ, that He is head over all things to the church. And in this way men are related to one another in a new way because of their relationship to Christ.

In the second epistle to the Corinthians, Paul says, "If any man is in Christ, there is a new creation, a new world, old things have passed away; behold they are become new."

In the twelfth chapter of Hebrews we see a new cosmos taking shape, a new order, a new regime a new social structure: "Ye are not come to a palpable and kindred fire (as in Sinai). . . but ye are come unto Mt. Zion, unto the city of the living God, the heavenly Jerusalem, to myriads of angels, to the general assembly and church of the first born who are enrolled in heaven, and to God the Judge of all and to the spirits of just men made perfect, and to Jesus, the mediator of a new covenant." We are in excellent company and would do well to see that our conduct corresponds to our present environment.

FOOLISHNESS OF PREACHING

There is a good deal of foolishness in the talk about the "foolishness of preaching," all because some folks do not take time and spend effort in finding out what the words mean. It was Paul who said, "It was God's good pleasure through the foolishness of preaching to save them that believe."

Too often when people quote this phrase it is meant to exalt the pulpit ministration of the word of God, that is preaching to people in the church house, by a minister who comes with a prepared and formal address. It is thus used to exalt preaching as compared with personal testimony or with teaching the word in Sunday school or in any place other than "the sacred desk."

Now we ought to know that Paul never had a pulpit, or that there is no evidence that he had, and he would probably not have known a sacred desk if he had seen one. No the "preaching" here referred to has no reference to the method by which the gospel message is gotten over to an individual or to a crowd; but it has reference to the content of the message itself. This is plainly shown by the form of the word, whose termination indicates that Paul is talking about the substance of the message, and not about the manner in which it is introduced or communicated.

The context in which the word occurs in the first chapter of First Corinthians also makes it evident that this is the meaning of Paul's words. He is talking about the "word of the cross," the proclamation of the fact that a man is saved by the sacrificial and atoning death of Jesus. The idea that this is the way by which men are saved was to the Jews a stumbling block, and to the Greeks it was foolishness. But to the man who accepted it and put his faith in it, it was

demonstrated to be the power of God and the wisdom of God.

So then the "foolishness of preaching" is not the public discourse, the congregational sermon, the public ministry. But it is the message of the cross whether taught or told to one or a thousand, whether by an ordained minister or by a Sunday school teacher, a common garden variety of Christian or by a little child. It was the story itself which sounded silly to the Greeks. But it saved the world and will save it.

TAKING YOUR MEASURE

By what standard are men really to be measured? How shall we estimate the value of a man, his worth in the world or to the world, or to the kingdom of God? This question would probably find a different answer according to the sort of people to whom it is addressed. Would you measure his stature, to see how tall he is? Some one criticized Lloyd George because he was short of stature; but he replied that where he grew up they measured men from the chin up. That is better than the other direction. But can you tell a man's worth by putting him on the scales? Or by looking him up in Dunn or Bradstreet, or inquiring at the stock exchange or in Wall Street, or in the senate chamber, or among the literary lights?

Let us turn away from these places and look at the Bible a minute. It answers a lot of our questions, and its answers can be depended on to stand when all earth's measurements have served their purpose and been laid aside. Paul has a word to say about this in the twelfth chapter of Romans. In the third verse he is talking about taking a man's measure. Only he makes it very personal and says he wants every one of us to hear it. He says, "I say . . . to every man that is among you, not to think of himself more highly than he ought to think: but so to think as to think soberly, according as God hath dealt to each man a measure of faith." Here is God's measuring rod. It is the "measure of faith."

Faith is everywhere exalted in the Bible as of paramount importance. Here it is used as the measure of a man, the measure of his worth, of his ability to do things, to do anything that is worthwhile. If the measure of a man's worth in the world is what he can do, or what he actually does, then this is the element in his life that gives him this ability. Did not Jesus say "All things are possible to him that believeth?" Did He not say "If ye have faith as a mustard seed, you can move this mountain." It is not your girth; it is not your stature; it is not even the size of hat you wear; nor the size of your bank roll. It is what you can do. And what you can do is determined by your faith.

Jesus said "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." Again John says, "This is the victory that hath overcome the world, even our faith." The measure of a man is what he can do, yes what he actually does. And this in turn is determined by faith.

And this holds for any line of work in the kingdom of God. For Paul in this twelfth chapter of Romans goes on to enumerate the various forms of service: of prophecy, ministry, teaching, exhorting, giving, ruling and shewing mercy. The strength of faith determines the efficacy of them all. How big are you? Who is the biggest man you know?

The building of the old historic First Baptist Church of Nashville, Tennessee, of which Dr. W. F. Powell has been pastor for the past twelve years, erected in 1886, was destroyed by fire Saturday night, February 10. Damage, estimated between \$150,000 and \$200,000, is covered by insurance. The Sunday school building, erected recently, was not injured. The preaching services will be held in the Princess theatre during the reconstruction of the building.

THE LAST ADAM

We started to write that the "Second Adam," but on turning to the fifteenth chapter of First Corinthians, we find that Paul did not say Second Adam but "The Last Adam." Of course he was the second, but he was the last. There has been no third, and there will never be another.

Unfortunately we have gotten away from the habit of good preachers of the past generation, of putting some solid theology into our preaching. Even children used to hear about Adam (the first Adam) being not only the natural head of the race, but what the preachers called the federal or representative head. By this they meant Adam stood in our stead when God was dealing with him in the garden of Eden, and that what he did there affected us, affected all the human race for time and eternity. This was true of Adam in his relationship to the human race just as the actions of the President of the United States affect every man, woman and child in this country. He does not act in his individual capacity but officially, and what he does determines how many onions you may buy for a nickel, or how many cents you will get for every pound of cotton.

Now Paul plainly says that "in Adam all die," "death passed unto all men." He goes further and says "death reigned." It was absolute and universal sovereign and every man, woman and child born in the world bowed to his sceptre and fell under his scythe. And this, not because each one had sinned, for some of them never sinned, that is infants and idiots. But they died because Adam sinned, the first Adam.

Now the "Last Adam" occupies the same relation to the human race that the first Adam did. He is the head, the representative, he stands in our stead in relationship to God, and God now deals not directly with us, but always through the new Head, through the Lord Jesus Christ. You can pray only in His name. You have access to God only through Him. We are bound up in the bundle of life with Him. What He does, He does not individually but representatively. He called Himself constantly the Son of Man, because He is the representative man. He died, gave His life, not for Himself but for our sins. We died with Him. We rose in Him; we live in Him; and we shall reign with Him.

What Paul is speaking about specifically in the fifteenth chapter of First Corinthians is the resurrection of the dead. And he assures us of the certainty of our resurrection by the fact of the resurrection of Christ. Not only does his resurrection show that a resurrection is possible; His resurrection makes our resurrection certain and inevitable. And this Paul says is true because Christ is the last Adam. All the deaths in the world were brought about by the first Adam; all the resurrections will be assured by the last Adam.

The resurrection of Christ, beyond all question was the greatest exhibition of the power of God ever seen in the world. The bringing back of the dead to life. The glorifying of his body was not only a great miracle in itself, but it contained in it the miracle of raising the dead of all ages.

No power has been discovered that can raise the German navy from the depths of the sea; but the risen Lord can and will draw from the depths of the sea all its dead, and from the graves all who have slept. Paul prays that we may know what is the exceeding greatness of His power to us-ward who believe, according to the working of the strength of His might which He wrought in Christ, when He raised Him from the dead, and made Him sit at His right hand." Eph. 1:19-23.

American claims against Russia are placed at \$623,000,000,000.

Twenty-three years ago converts of Southern Baptist missionaries in Brazil decided to send missionaries to Portugal, their fatherland. Today there are six churches and a theological school in Portugal as the result of this work.

BLUE MOUNTAIN IS HOSTESS

On invitation of the President, I spent the heart of last week as the guest of Blue Mountain College. While there, I was permitted to speak to the college at the chapel hour, and was honored by being permitted to speak each day also to the students' noonday prayer meeting. The godly pastor of the Lowrey Memorial Church graciously permitted me to preach at the prayer meeting hour on Wednesday evening.

This was my first visit to the college during the regular session. The finest things I had ever heard concerning the esprit du corps of the institution were abundantly justified by the treatment I received. Certainly nowhere that it has pleased the Lord to lead my feet have I found a broader, fuller culture or a higher standard of collegiate scholarship. Many of the finer things which one may now truthfully say of Blue Mountain may have been said with equal truth during all the years of her glorious history.

But a visitor to the campus of Blue Mountain now will find a cluster of buildings and a plentitude of physical equipment for work which the founders of the college saw only in their dreams. I did not know that there was in our state a college for women so nearly complete in its appointment as this one. Among the many reasons for which I take pride in my Baptist name is now this that I belong to the brotherhood which owns this institution. For the best college administration building of which I have knowledge as well as the finest dormitory of which it has been my privilege to visit are both at Blue Mountain. I want our Mississippi brotherhood to know what we have at Blue Mountain. When they do know, I am sure that fewer of our girls will leave the state to seek educational advantages elsewhere, and when other people learn of it, there will be students there from more than the fifteen states of this union which contributed of their fine young womanhood to the present student body.

Go up to Blue Mountain and see, and come away grateful to the Lord whose you are that this great school is ours.

Lawrence Bracey Campbell,
Canton, Mississippi.

ANOTHER SATISFIED CUSTOMER

The quotation which follows is from a letter recently received by the Executive Secretary of the Relief and Annuity Board. The brother who wrote it is a member of our old Annuity Fund and upon reaching age sixty-eight, February 17, 1934, he will begin to receive his monthly checks for \$41.66. Those who enter the Service Annuity and do as this brother did and keep on keeping on until they reach age sixty-five will be quite as happy.

"I am sending you check for the last payment on my annuity.

"When I began these payments I did so quite as much for the purpose of cooperation with the work of the Southern Baptist Convention as for the purpose of obtaining the annuity, if I should live to do it. Now, the annuity payments will be no small aid, in fact, will supply a necessity.

"Mrs. ——— and I used to say that when we received the annuity payments, if we should live to do so, we would turn the money back into our missionary channels; we were giving that much or more then and felt economically secure. But we did not anticipate these 'out-of-joint' times."—Thos. J. Watts, Executive Secretary, Dallas, Texas.

Virginia General Association meets at Petersburg, Feb. 13-15.

Lincoln said he liked to hear a man preach who acted as though he had bees in his hair.

Billy Sunday conducted a great evangelistic campaign in Calvary Baptist Church, New York, Jan. 7-21.

Convention Board
Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

PRESENT AND JUNE 1ST FINANCIAL
OBLIGATIONS

We have not been able to take care of all of the interest which came due on bonds June 1st and December 1, 1933. All coupons have not been presented, but had they been presented we could not have paid all, due to lack of funds. We are taking care of the 1933 obligations as fast as possible. The only source of revenue at present is the Cooperative Program. The amount allotted for debts is 21% as against 45% for last year.

The semi-annual interest on all outstanding bonds will be due June 1st. The only chance for paying this interest is for individuals to contribute funds for this purpose alone. The Convention has approved of this plan. We expect to begin in dead earnest the first of March. Details of the plan will be given a little later. Quite a number of individuals have already lined up. One hundred people could pay the maturing bonds and all interest for this year by paying approximately \$600.00 each. Six hundred could pay it by paying \$100.00 each. Twelve hundred could pay it by paying \$50.00 each. We state this simply to show how easy it will be for us if we are only willing. To make sure of having it on time let us begin now. Do not wait for another. Send in your contribution, and we shall see that it reduces our indebtedness. There will be a 6% semi-annual interest due June 1st on about \$555,000.00 worth of bonds. Our appeal is for individual contributions which will enable us to meet not only this interest, but the interest due December 1st and the \$25,000.00 worth of bonds which will mature on that date.

WHY MANY DEBTS

The first Bible requirement of a steward is faithfulness. It is in reality the first requirement of all who employ or entrust others. Efficiency is to be discounted if used against the employer. To be shrewd enough to doctor the books so as to deceive the employer and his auditors is not skill to be desired. Faithfulness is more to be desired than skilfulness—honesty more than dishonesty.

That which has caused the Kingdom work to suffer most is unfaithfulness. It begins with the member who does not go to church. It is found in the member who sits in the pew. It is found in some of the deacons. Some of them never attend deacons' meetings. Some never contribute for the support of the church. Their conversations indicate a corrupt heart. Some pastors are responsible for the loss.

But from a strictly denominational standpoint the Kingdom work has suffered because of the unfaithfulness of trustees. By this is meant the failure of members of boards of trustees, for all board members are trustees. Our crushing debts are largely due to the failure on the part of board members to do their duty. If one doubts this, let him investigate. So few board members—trustees—know what is going on in the agencies which they represent. Few know how much money is being borrowed, how much agencies are running behind. They do not know what salaries are being paid; how many are fed in addition to salaries; how many receive groceries in addition to salaries; how many receive full tuition, part of meals, part of groceries, etc. Audits do not reveal these things. It is the duty of trustees and board members to know and to regulate these matters. Many of the debts which will hang over us for years are due to the failure of trustees to control expenditures and promises to pay. Some improvements have been made; but eternal vigilance is the price of safety.

THE HEAVENLY DRAMA

(Continued from page 2)

a threat indeed!—and another internal trouble.

But wondrous fact! That crew became a surrendered one and the Master of the ship was thereby enabled to win the victory through them and for them. The vessel went scudding ahead with the heavenly winds filling its sails. On, on it ran, with its ever increasing crew busy in unloading the gospel treasures at Asiatic and European harbors.

Suppose that the crews of that ship, after the first 100 years, had continued loyal to their Master and, under His control, had kept the ship sailing down the centuries. By this time the world might be covered with the gospel treasures and the nations might be united by the ties of beautiful Christian brotherhood.

Far, far ahead of those early disciples ought we to be in this 20th century in triumphs for the Master.

What about our own Southern Baptist host? How far ahead are we of those men? They toiled during the dawning of the New Testament dispensation. We have for our aid the garnered Christian experiences of the 20 centuries. WHAT ARE WE DOING? HOW HIGH HAVE WE CLIMBED? THEY GAINED THE PENTECOSTAL HEIGHTS AND WENT FORTH PANOLPIED WITH HEAVENLY POWER, AND "TURNED THE WORLD UPSIDE DOWN." They each paid the "great price"—the crucifixion of the flesh (the old Adam nature) in order to secure the endowment of the Spirit. They were set aflame with the Holy Ghost, and then, not merely by preaching, but, vastly more, by the contagion of personal contacts and silent influence, the gospel spread swiftly throughout the nations of the known world.

Oh, why will we play and piddle when we ought to be ablaze?

—RR—

HOW THE BAPTIST HUNDRED THOUSAND CLUB APPEALS TO ME

By H. C. Bass, Meridian, Miss.

—O—

The Baptist Hundred Thousand Club is a movement that appeals to the good judgment of our Christian business men because it is a definite step toward liquidating our indebtedness. Baptists have become known in the economic life of our country because of their having issued what has come to be commercial paper in the form of bonds, etc. That places us in the position where we must reckon with our commercial rating. In the main, we issued our evidences of obligations upon the advice of our laymen. In this movement we are definitely discharging in a business manner our obligations.

In the second place, this effort is based upon the understanding that it must not interfere with our Cooperative Program. It is to the Cooperative Program what "offerings" are to our "tithers"; it is over and beyond our pledges to the Cooperative Program. In fact it supplements the Cooperative Program. It releases our agencies from the interest which we would pay out of the Cooperative Program funds by so far as we are able to pay the principal of our indebtedness.

In the third place, we have already invested this money in spiritual efforts to preach the gospel. And at an accelerated rate we are getting our returns on those investments. There are increasing numbers of people being baptized and brought into the kingdom from year to year. This is not a "dead debt" we are paying.

In the fourth place, we are giving a better fellowship to our missionaries and others who are dependent on us to "hold the ropes" and "keep faith" while they are carrying on in their fields of labor. It is all but a part of continuing to carry out the Great Commission.

In the fifth place, with many it will be necessary to make sacrifices for our Savior and when we do this in His name we always grow as Christians. Our vision becomes enlarged and our sense of stewardship is deepened. Whatever does that is of unmeasured worth.

THE TEACHER AS AN EXPOSITOR AND INTERPRETER

William James Robinson, A.M., D.D.

—O—

Exposition is "An explanation or interpretation of the meaning of something, as a passage or work; a commentary (Standard Dictionary). The teacher must be an interpreter. To interpret is: "1. To unfold the meaning; explain. 2. To give illustrative representation of. 3. To regard in one's own way: construe. 4. To translate orally" (Standard Dictionary). I have given these definitions that my readers may see clearly what I mean. The words are used as synonyms, but there is an appreciable difference in their meaning. "An exposition undertakes to state more fully what is compactly given or only implied in the text; as, an exposition of Scripture. Interpretation is ordinarily from one language into another, or from the language of one period into that of another; it may also be a statement giving the doubtful or hidden meaning of that which is recondite or perplexing; as, the interpretation of a dream, a riddle, or of some difficult passage" (English Synonyms and Antonyms, by J. C. Fernald).

It is evident, then, that a good Sunday school teacher is both an expositor and interpreter. He must be able to "unfold" what is necessarily said compactly. He must have a wealth of "illustrative representations" of the ideas he is trying to make vivid to his pupils. He must of necessity understand the Scriptures as their authors did and then put their meaning in such words, phrases, clauses and sentences as are intelligible to his pupils. The King James version of the Bible was made in 1611; and the English language of our period differs in some particulars from that time, but a good teacher is able to make the usages of that time clear to his students.

The necessity of exposition and interpretation is evident to every intelligent person. The simplest literature is utterly meaningless to an illiterate. The ability to read makes one, in a measure, his own interpreter and expositor. But very few persons even approximate the mastery of the literature of their own nationality; and those who do it have to resort to teachers to instruct them. The greater master pieces of literature, art, music, sculpture, and even architecture, must be explained by some one who has the master's secret before their meaning is fully comprehended.

Many teachers and some preachers seem to think they have done their whole duty when they narrate Bible stories, history or doctrines to their hearers. This has its place and value, but its value is limited to what the expositor or interpreter has already done for the hearer before he heard the narration. The forceful narration of passages, well understood by the auditor, often renders a great service by refreshing his memory and starting a chain of thought that may lead to rich fields of truth he has never explored. Every earnest sincere student of the Bible knows that the most familiar passages have a freshness that is surprising each time they are read. Good teachers, then, must be capable as narrators, expositors and interpreters. The value of an otherwise excellent sermon or lecture is often lost to earnest auditors because they fail to understand a key word or vital clause.

In order to be a good teacher you must master a very simple vocabulary in which to convey to your hearers the profound truths they must know in order to assure their spiritual welfare and growth. In other words know the great truths of the Bible and state them so simply and clearly that your hearers will say: "I have known that all the time, but had not thought about it." Use the language of the street, excepting its slang and other vulgarisms, and you will be a helpful teacher provided you have a worthwhile message. No style, manner or method can atone for the absence of needful truth in your message. A dinner may appear exceedingly appetiz-

ing but it is a mockery unless it has nourishment in it.

What saith the Scripture? "For if the trumpet give an uncertain sound, who shall prepare himself for battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air" (I Cor. 14:8, 9). Manifestly much of the teaching, preaching and writing of today comes under the condemnation of this passage.

"I thank my God, I speak with tongues more than ye all: yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue" (I Cor. 14:19). It is perfectly proper for a specialist to use technical terms when speaking to men of his profession, but no truly thoughtful man will use technical terms when he is addressing laymen. To do so would be to "speak into the air" which is the height of folly.

Now let us find the remedy for most of our defective teaching. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness" (II Tim. 2:15, 16). The efficient Sunday school teacher must know four things: 1. What the Scriptures say; 2. What his pupils need. 3. He must express the truth in words they understand; and, 4. Put back of his message an earnestness and personality that is convincing. This is not easy to do, but it can be done. There is so much at stake that it merits the greatest earnestness, persistency, consecration and holy zeal. The teacher who is unwilling to try to pay this price is hopelessly disqualified and should resign.

The teacher, regardless of whatever else the school may have, is the prime essential of a good school. Physical equipment is a waste of money unless it is used wisely. It is often a snare that deludes sincere earnest seekers for the truth as it is in Christ. Our staggering need is teachers with adequate messages and methods to make their pupils know their spiritual needs. Without these our best efforts are tinkling cymbals and sounding brass.

—RR—
SEEING GOD

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It is true that we are taught in the Scripture that Jehovah is "the invisible God"; that we are plainly told that "no man hath seen God at any time." This must be all borne in mind when we talk about seeing God. And it is true from His very nature that He is invisible for "God is Spirit," and spirit is by its nature invisible to human eyes.

But there are other passages of Scripture which speak of seeing God. Jesus said, "Blessed are the pure in heart for they shall see God." Paul said, "The invisible things of Him are clearly seen, even His eternal power and godhead, being perceived through the things that are made." John, in Revelation, tells us he saw a throne in heaven and "one sitting on the throne," 4:2. It is said of Moses that "he endured as seeing Him who is invisible"; and in another place that "he saw God and ate before Him." And Isaiah said, "In the year that Uzziah died I saw the Lord."

These statements in both cases are very plain and unequivocal. They are both to be taken as true; and of course are to be reconciled with each other. There are two ways in which this can be done, and both are probably necessary in the explanation. First there were certain physical manifestations of the presence of God which could be and were seen with the eyes, such as John saw when the door was opened in heaven and he saw a throne, and the brightness of the diamond and the sardius, and the appearance of the emerald rainbow, all of which had their symbolic significance. The other way of explanation is that such a mental and spiritual realization of the presence of God was given to these

prophets as to have the effect on them of having seen with their eyes. These manifestations of the presence of God are over and above the revelations that He gives of himself in nature and in providence. They are distinct also from the manifestations of Himself to Abraham at the tent door, and from the revelation of Himself in the incarnation, that is when the Word became flesh and dwelt among us, full of grace and truth.

They were the concentration in a moment of time of what is ordinarily revealed of God through long years of experience, or by months of teaching. They were intended to establish in these souls the faith they already had in the reality of God, to confirm all that was dimly conceived about Him in other ways, to establish men in their faith and strengthen them for the arduous tasks ahead, enabling them to speak and teach and lead with absolute assurance of the truth of what they believed and taught.

Two things need to be said in this connection. First is that religion, any religion, all religion, consists primarily in knowledge of God and connection with Him. Jesus said, "This is eternal life, to know thee the only true God and Jesus Christ whom thou didst send." Religious rites, ceremonies and practices have no significance apart from the fact of God and our necessary relationship to Him. Even righteousness in the sense of right conduct, right treatment of people, has no permanent support apart from the fact of God. Morality that is not based on religion has no permanent support. A knowledge of God is the fundamental of religion. Our religion is true and effective in our lives in proportion as our knowledge of God is accurate and full. Paul cuts the foundation from under some religious pretenders when he says, "some have no knowledge of God."

The other thing that needs to be said is that there is no true and sure knowledge of God except what comes by revelation. No nation or people have been able to preserve correct ideas of God or correct standards of conduct except in the light of the teaching of those who like Abraham and Moses and Isaiah have seen God. And no man today can preserve religious ardor, or persevere in the path of righteousness except by a growing knowledge and increasing vision of God. Realizing God is the support not only of man who seeks to know the truth, but it is the strength of him would would walk in it.

EVANGELISTIC CONFERENCE

Late last spring an effort was made to have an evangelistic conference at Clinton. There was a good response to the effort but we were too late to arrange for it. Dr. Nelson, Dr. Patterson and Dr. Lovelace assured us that Mississippi College and Clinton Baptist Church were eager to have such a meeting at Clinton. I would like to suggest that we lay our plans early this spring for such a meeting. If bankers, lawyers, doctors, teachers and other groups of people need to meet and counsel together of their work, surely preachers engaged in the greatest work ever assigned to men need to study, pray and talk together on this holy task.

Personally I think we should have only such a program as is needful and no more. In this we should have a Bible study, special times for prayer, and have two sermons a day and one at night, and times for needful discussions.

I am today writing the above name brethren for an expression as to meeting at Clinton. Hope others will express themselves through the Record.

B. E. Phillips,
New Hebron, Miss.

We are told by one of the State Senators—that the liquor bill which passed the Senate would not have received a dozen votes except for the provision that it is effective only after an approving vote by the people. Now what will the people of Mississippi say?

EXHORTATION

Some how among many of our good preachers and churches exhorting has fallen into disuse if not into actual disfavor. A generation ago it was much prized and depended on for results in saving the lost and in confirming and arousing the saints. It is true that in some places the business of exhorting may have been overdone, or may have degenerated into a mere boisterous barrangue. But the abuse of a good thing, should not case the abandonment of it, if it has a place in our church life and ministry.

A study of what the Bible has to say about this matter of exhorting will help us properly to place it and effectively use it. Anybody who is willing to take the time can easily see that in the New Testament churches this means of grace had a very important part in the work, and was meant to be a permanent feature of the churches ministry. Our English version uses the words exhort, exhorted, exhorting and exhortation nearly forty times. It is only once found in the Gospels, although the Greek word which is translated by the equivalent of exhorter is found, as we may see later. The one place in the Gospels is where Luke speaks of John the Baptist as exhorting (3:18) the people as he preached the gospel to them. But the word is often found in the Acts of the apostles as they performed their ministry. And it is quite common in Paul's Epistles and is found in Hebrews, in First Peter and in Jude. It is thus shown to be an important and necessary part of the work of preaching.

It is evident from what Paul says in the twelfth chapter of Romans that some men were specially gifted in the matter of exhorting. He is there speaking of how God endows men with special individual gifts, or endowment of the Holy Spirit who works in all, but produces special qualifications for service in each. He says that each one must give himself to that form of ministry for which God has specially fitted him: he that prophesies to his prophecy, or he that ministereth to him ministry, or he that teacheth to his teaching, he that exhorteth to his exhorting, etc. This was a recognized form of service.

It is well to notice that the word here used for exhort and exhortation has the same root, and therefore much the same meaning as the word which Jesus used to characterize the Holy Spirit, namely paraclete. So that the work of exhorting would be specifically the product of the working of the Holy Spirit. To be sure the work of exhorting is not the only service which the Holy Spirit prompts and produces. Paul distinctly teaches in several places, and particularly in the twelfth chapter of I Corinthians, that "there are diversities of gifts" but the same Spirit. But it is interesting to notice that the word for exhort, and the word used by Jesus in speaking of the Spirit (paraclete) are the same word.

Of course our English Bible does not always translate the word paracaleo by the word exhort, though generally it does. Another English word used is "comfort" or consolation. And we ought to try to associate these words with exhort if we want to get their full meaning. When we speak of a man exhorting, we have in mind the sort of speech he is making. When we speak of his comforting we have in mind the effect his speech has on others. Both are involved.

It is interesting to remember that Barnabas was called by the people familiar with his ministry "the son of consolation," which means that he was a good exhorter. He knew how to speak tenderly and passionately. He knew how to kindle a fire with the truth which he or others had taught. You will recall that when he reached Antioch (Acts 11:23) and "had seen the grace of God, he was glad, and he exhorted them all that with purpose of heart they would cleave to the Lord." Barnabas is later mentioned among the "prophets and teachers" at Antioch. He was truly a prophet, speaking for God and speaking under the direct impulsion of

the Holy Spirit. His ministry and that of Paul fitted well together.

Two pieces of iron are not welded together unless they have first been made red hot. The truth does not move men's consciences unless it is preached at white heat, that is in the power of the Holy Spirit. A teacher may cut and split the wood; a preacher may pile it up in the fire place; but the exhorter is needed to strike a match and make it burn.

Some people do not like noise or excitement or enthusiasm in a "church service." They prefer a calm, dignified presentation of truth, an orderly, cold-facts method of preaching. I am told that there is a sort of grub worm that lives in ice. But people generally prefer warm houses. A steam engine is not set in motion with ice water, nor any sort of water below a temperature of 200F. And the world is not saved from sin by chaste and classical diction, "not in words which man's wisdom teacheth, but which the Spirit teacheth, combining spiritual things with spiritual words." Some of these people who advocate the cold and clammy method of preaching or teaching will be found showing as much zeal as the most ardent down at the football game or the baseball game. They will be found among those who are "exhorting" the players lustily to "go on down the line." And they are much more alive and possibly much more at home in the grandstand than in a church pew. And they will be found among the most ardent "rooters" for their team.

And this brings me to say that the idea of the paraclete, and that of paracleting or exhorting is literally exemplified at the baseball game. You don't call him by the Bible name of paraclete, but you call him a coach. And as paraclete means literally one called to the side of another (see Acts 28:20, margin of American Revised Version), a coach is one called to the side of a base runner and shouts to him when to go and to go with all his might. So does the Holy Spirit use an exhorter to arouse men to action, awaken conscience, stimulate zeal, provoke and arouse to diligence, to bring to decision any who may waver or be uncertain.

We are in need today of Spirit filled exhorters.

—BR—

The First Church at Algiers, La., organized only about a dozen years ago in a city where no Baptist Church had ever been before, now maintains 30 mission points below New Orleans.

Dr. M. O. Patterson of Mississippi College in a note found in another part of the paper urges that those Sunday schools which failed to make an offering to ministerial education on the recent rainy Sunday will do so next Sunday.

Of the many Baptist churches in Pike County McComb has the two leading in membership—First Baptist Church, Dr. J. W. Mayfield, pastor; Eastside Baptist Church, Dr. W. A. Gill, pastor.—Reporter.

On a recent afternoon in Jackson we saw three drunken men within half-an hour. We had not seen a man in this condition in Jackson for ten years. This all comes about from the relaxing of legal vigilance since the repeal of the Eighteenth Amendment.

"Bible Messages" by Dr. W. A. Gill, pastor East McComb Baptist Church of McComb, is accomplishing much. Speaking as he does, from the Bible and presenting his messages directly from the Scripture, the Rev. Dr. Gill's fearless presentation of the Word of God as he interprets it has earned him a place of highest esteem in the hearts of those who hear him.—Reporter.

When the beer bill was before the Mississippi Legislature we heard a representative say that the people of Mississippi had given a mandate for the return of liquor in the last presidential election. And yet when we were urged to vote for the repeal of the Eighteenth Amendment we were told that this did not commit us to making Mississippi wet, but only to permit the states to settle the question for themselves. No, no, David, not all men are liars.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. A. J. Aven, Clinton, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young Peoples Leader—Miss Edwina Robinson
Mission Study—Mrs. Edgar Giles, Avalon, Miss.

Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

At our last local Board meeting it was voted to put the W. M. U. Prayer Calendar for the week on this page, thinking perhaps it would help our women to recognize the importance of it.

22—THURSDAY

For Miss Carrie U. Littlejohn, principal, and for faculty, students and local Board of Managers of W. M. U. Training School, Louisville, Kentucky.

Guide me in Thy truth.—Psa. 25:5.

23—FRIDAY

For Rev. and Mrs. Paul C. Porter, educational and evangelistic work, Campinas, Brazil.

The righteous is an everlasting foundation.—Prov. 10:25.

24—SATURDAY

For Misses Ola Lea (on furlough), educational work, and Blanche Groves, educational and evangelistic work, Soochow, China.

Wisdom is profitable to direct.—Eccl. 10:10.

25—SUNDAY

For more faithful observance of the Sabbath. Blessed is the man that keepeth the Sabbath from profaning it.—Isa. 56:2.

26—MONDAY

For Rev. and Mrs. L. M. Reno and Miss Edith West, educational and evangelistic work, Victoria, Brazil.

Jehovah hath set apart for Himself him that is godly.—Psa. 4:3.

27—TUESDAY

For Miss Addie E. Cox, evangelistic work, Kaifeng, China.

I am with thee, saith Jehovah, to save thee.—Jer. 30:11.

28—WEDNESDAY

For Rev. Jacob Gartenhaus, Home Board evangelist among Jews.

O Israel, return unto the Lord thy God.—Hos. 14:1.

—o—
"Be strong and of good courage for Jehovah Thy God is with thee." Nothing but His promise to be with us could have induced us to attempt to have 25 Institutes all over the State during January and February. Now we are ready to testify that we can do all things through Christ who strengtheth us. By His mercies we were enabled to meet every date planned for. We had 64 associations and 290 churches represented at these meetings by 2,015 women and 58 pastors. We believe much constructive work was done as we discussed the fundamentals and practical side of all of our work.

The district chairmen and many other district, associational and local officers helped greatly in making these meetings a success. We would be very ungrateful if we did not thank publicly the churches that entertained us so royally.

We are sorry four associations failed to meet us. We hope to be able to give a day to these absent ones ere long.

We find the women with a mind to work and we predict this will be a victorious year in the work of the Woman's Missionary Union of Mississippi.

—o—
I have on my desk a copy of the new Why and How of W. M. U. that has just come from the press. The price is 35c and it may be obtained from the Baptist Book Store, Jackson, Miss. You will note from the study of the Year Book in the Mission Study Department that this is our Methods Course Book.

Note the suggested changes in our Constitu-

YOUNG PEOPLE'S COLUMN

HONORABLE MENTION!

All Young People's Missionary Organizations in the following churches have sent in reports of work done during the closing quarter of 1933:

Baldwyn, Brookhaven, Columbus East End (has no Y.W.A.), Chalylbeate, Crystal Springs, Greenwood First, Grenada, Gulfport, Jackson First, Lake, Magnolia, Meridian Poplar Springs, Mesa, McComb First, Natchez (no R. A.) Rosedale, Sumrall (no Y.W.A.), Sunflower (no Y.W.A.), Tunica, Tylertown, West Point, Yazoo City.

The following churches have sent in reports of all except one of their organizations:

Briar Hill, Clinton, Columbus First Church, Durant, Houston, Laurel Second Ave., Lexie, Pace, Sardis, Wiggins.

It is not too late to send in the report yet and to those churches just lacking "one report" I would suggest that this be attended to immediately and other Woman's Missionary Unions will want to "check up" on their organizations.

—o—
You will be glad to know something of the attendance of our "Young People's Leaders" at the Institutes:

399—Counselors and prospective counselors.

31—out of 65 of our Associational Young People's Leaders.

6—out of our 7 District Young People's Leaders (District 3 has no leader just now).

District Seven had nine Associational Young People's Leaders in attendance, all but one. We have 1,311 Young People's organizations and I am wondering where the counselors of the other organizations were? There should be better work done in the 399 organizations than any year "up to now!" I believe they are going to show by their works that they have gained added information.

SUNBEAMS

There is a new Sunbeam watchword with its three rays:

Jno. 8:12—Jesus said, "I am the light of the world."

Matt. 5:14—Jesus said, "Ye are the light of the world."

Matt. 5:16—"Let your light so shine."

EXTRA!

Again calling your attention to filling out the blank included in the G.A. Counselors letter about the House Party at Blue Mountain, if you want to continue getting literature it is most important to fill out the blank. Send it in today!

—o—
Miss Jeanette Rankin, the first woman member of Congress of the Prevention of War, will deliver her noted message, "How Public Opinion Can Promote Peace." She is one of America's outstanding speakers. More information about Ridgecrest from week to week—watch this column.

tion that will be presented at our State Convention in April. Take your copy of the Constitution found in Minutes of State W. M. U. and study these changes carefully.

Report of Committee on Suggested Change in Constitution

We your committee to suggest advisable changes in W. M. U. Constitution present the following report:

Article III. Officers

Section I. The insertion of the word Treasurer in the list of officers.

Section II. Election: All officers with the exception of the Corresponding Secretary and the Young People's Leader shall be nominated by a nominating committee (as hereinafter provided) on the second day of the annual meeting; election shall be by voice except in case of more than one nominee when election shall be by ballot. Both the Corresponding Secretary and the Young People's leader shall be nominated by the W. M. U. Executive Board and elected by the State Convention Board.

By-Laws

Article I. President

Insert after close of the first sentence the words: "She shall be ex-officio a member of all standing committees."

Article VIII. Executive Board

Section I. (a) Insert the words: State Young People's Leader."

(b) Change last sentence to read: The President, Corresponding Secretary and Recording Secretary of the Union shall hold like positions on the Executive Board.

Section II. Meeting: (a) Substitute for the words, "within two weeks after the Southern Baptist Convention," the words: "At the same time the annual session of the Union is being held."

(b) The expenses of attendance upon Board meetings shall be provided from W.M.U. budget.

Article XI. Nominating Committee

Substitute in first sentence in place of "sixteen," the number eight, and in place of "two," the number one.

In Section on duties of nominating committee omit second and third paragraphs.

Article XII. Delegates to Southwide W. M. U. Convention

Delegates to the annual meeting of Woman's Missionary Union shall be selected from the list of those sending their names to State W. M. U. Headquarters office not later than two weeks prior to the annual meeting. The appointments shall be based on an equitable distribution according to districts and one delegate from each district shall represent Young People's organizations.

Article XIII. Reports.

Article XIV. Amendments.

Signed:

Mrs. Christopher Longest,
Mrs. George W. Riley,
Mrs. Ned Rice,

Committee.

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East Mississippi Department

By R. L. BRELAND

The Gospel In Baptism

(I Cor. 15:1-4; Rom. 6:4, 5)

Introduction. The gospel is the
story of the death, burial and
resurrection of Christ (I Cor. 15:
1-4). Baptism is the gospel in sym-
bol, or picture—80% of all learn-
ing comes through the eye (Rom.
6:4). Let us consider a three-fold
gospel in baptism.

1. The first gospel message in
baptism, which is an immersion of
a believer in water, is a retrospect,
a backward look, back to Calvary.
(1) As the candidate stands ready
for baptism we see the cruel cross
and hear the words, "It is finish-
ed," and Christ is dead; "He died
for our sins according to the Scrip-
ture." (2) As he is buried in the
liquid grave in immersion, we see
the limp body of our Lord deposit-
ed by loving hands into the new
tomb of Joseph, the great stone is
rolled against the mouth of the
sepulcher, the Roman seal is at-
tached, the guard is placed—Jesus
our Savior is buried. (3) But when
the subject is raised up "out of the
water" we see the stone rolled
away, we see Jesus come forth
from the tomb, we hear the angel
say, "He is not here, He is risen";
Jesus is seen alive for evermore.
What a glorious gospel! This is the
gospel message that is life, that
"is the power of God unto salva-
tion to every one that believes it"
—and baptism preaches this mes-
sage to the world.

II. The second three-fold message
of baptism in an introspection, a
look inward to the soul. (1) The
message of the subject for bap-
tism, as he stands ready for bap-
tism, is that I am dead to sin, sav-
ed by the power of God, by grace
through faith; the old man is kill-
ed, I am dead to the love of sin,
dead to the law (Col. 3:3); regen-
erated. (2) As he is buried with
Christ in baptism, the message
comes that I am washed, over-

whelmed, submerged in the blood
of God. "There is a fountain fill-
ed with blood drawn from Imman-
uel's veins"; in His blood my sins
are buried and I am free forever.
Glorious gospel! (3) As he comes
up out of the liquid grave this
baptismal gospel proclaims a new-
ness of life; cleansed and made
holy, a child of God, now to walk
the Jesus way with my Savior and
Lord, a resurrected son of God
facing towards the heavenly home.
This is all seen in the baptism of
a believer by immersion.

III. The third three-fold message
of baptism is pro-spect, a forward
look, a prophecy, if you please.
(1) This gospel proclaims that my
body will die, "It is appointed unto
man once to die," and I believe
this truth; so I will die, pay the
debt that sin has placed upon us,
go the way of all the earth. (2)
The immersion of the body pro-
claims the burial of the body in
the ground, the common lot of all
men—"Dust thou art, to dust shalt
thou return"; all believers know
this truth, and it is preached in
baptism. (3) The resurrection of
the body is the gospel preached in
the coming forth from the watery
grave; that is the hope of Chris-
tianity, that death will be swallow-
ed up in victory, the body shall be
raised from the dead; a clear state-
ment of faith in the doctrine of the
resurrection of the dead, a vital
doctrine in God's plan of salvation.
Baptism preaches this in clear and
visible tones.

Conclusion. The gospel of bap-
tism is a clear message of the
death, burial and resurrection of
the Lord Jesus Christ, of our death
to sin and resurrection to a new
life and also of our faith in the
death, burial and resurrection of
our mortal bodies. If the symbol
that preaches this gospel is to tell
the truth and make an understand-
able gospel, the picture must make
the truths proclaimed clear. An
immersion of a believer in water
is the only symbol that has ever
been called baptism that makes a
true picture of these, hence noth-
ing else but immersion is scrip-
tural baptism, because that alone
preaches the death, burial and
resurrection doctrine.
"He died, was buried and rose again
Triumphant o'er the grave;
He died, was buried and rose again,
My poor, lost soul to save."

The death of Dr. O. L. Hailey,
at Nashville last week, removed
another one of our ablest and most
useful preachers. Our losses are
great these days.

TWO GREAT SCHOOLS OF MISSIONS

Recently it has been my privilege
to be in two groups of meetings in
behalf of missions in two differ-
ent sections of the state.

1. With Pastor A. M. Overton
and the saints of Fulton in a School
of Missions, which each day includ-
ed one of the country churches.
Pastor Overton is doing a most
commendable type of work in Ita-
wamba County. By a fine unselfish
spirit of cooperation with the pas-
tors and churches in the surround-

ing country, he is endeavoring to
bring before them all the causes
of our cooperative effort that they
will all strive together with one
heart and one mind for our com-
mon faith.

2. With Dr. John W. Shepard,
Dr. J. Wash Watts, Dr. Gunter, Dr.
P. I. Lipsey, Jacob Gartenhaus and
Miss Kathleen Mallory, it was my
privilege to speak in exceptional
well planned Schools of Missions,
Feb. 5-9, in the fine churches of
Magnolia, McComb, Brookhaven,
Hazlehurst, and Crystal Springs.
There was unusually good atten-
dance and interest in most show-
ing that the brethren had made
earnest preparation, and through
the efficient provision of Dr. A. F.
Crittendon, every speaker knew his
place and time.

My thanks and appreciation to
Pastors Green, Mayfield, Gill, Crit-
tendon, White and Talkington for
the earnest way in which they en-
deavored to further enlighten their
people in the work of the Master,
and for their hospitality.

G. W. Strother.

TYRO

—O—

My work seems to be taking on
new life in some ways. Having
good crowds and very good inter-
est.

The folks here at Tyro are
"good" folks. They gave us a show-
er at the parsonage last week.
Everything was brought that it
seemed we needed. Come over and
share these good things with us.

Have organized Senior B. Y. P.
U. to meet every Tuesday night.
Great interest so far. This is some-
thing new at Tyro.

Only preach 13 times per month.
Drive 50 or 60 miles every week-
end but one. But like it.

God blesses us, may He bless all.

Prayerfully,

Henry Rushing.

—BR—

A doctor at a dinner took in, as
his partner, a gushing young wom-
an.

"Is it true, doctor," she said,
"that you are a lady-killer?"

"Madam," he replied gravely, "I
make no distinction between the
sexes."

You can't "Kill" colds .. but you may CONTROL them

DON'T run risks with so-called "cold-killing" reme-
dies. It's so easy to upset the system with unwise
internal dosing—which often lowers vitality just when
it is most needed to resist disease.

Play safe with your family's health! Follow Vicks
Plan for better Control of Colds. In thousands of clinical
tests, supervised by physicians, it has greatly reduced
the number, duration and dangers of colds. (Details of
the Plan come in each Vicks package.)

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To END A Cold Sooner



• VICKS VAPORUB •

At that first nasal irritation or stuffi-
ness, apply the new aid in preventing
colds, Vicks Nose & Throat Drops.
The Drops are especially designed to
stimulate the functions which Nature
has provided—in the nose—to throw
off threatening infection.

If a cold has developed, just rub on
Vicks VapoRub, the modern method
of treating colds. Its poultice action
"draws out" tightness. At the same
time, its soothing medicated vapors
carry relief direct to irritated air-
passages.

VICKS PLAN FOR BETTER CONTROL OF COLDS

Sunday School Lesson

W. A. Sullivan

February 25, 1934
Helpers Helping Jesus
Matthew 9:36-10:42

Last Sunday as we studied the eighth and ninth chapters of Matthew we saw Jesus giving Himself with consuming zeal in His work of helping human need. For our study today we take Matthew's eleventh chapter. We take as our general topic: Helpers Helping Jesus Help Human Need.

1. **Helpers Needed** (Matt. 9:36-37). God made the world without human assistance. Man's help is not needed as God holds the universe together and directs the stars in their courses. But is His work of meeting human need Jesus needs and seeks human help. He was appalled and moved with deepest compassion at the overwhelming task of meeting the desperate needs of the vast multitudes about Him. He cried out "The harvest is great, but the laborers are few." That is how He feels toward the wandering multitudes of this modern world. There are hosts of professors today, but there are few laborers. Helpers, not professors but laborers, are needed all around the world to help Jesus help the vast needs of mankind.

2. **Helpers Obtained** (Matt. 9:38). Jesus knew only one method by which laborers for the harvest fields of the world could be found. That was the method of earnest prayer. There are no laborers to send unless somebody prays. The very ones whom Jesus asked to pray that laborers be sent forth into the harvest were themselves sent in answer to their prayers. One will not labor for long out in the harvest field unless one has first agonized in prayer on account of the need. Jesus needs us to help Him pray.

3. **Helpers Sent Forth** (Matt. 10:1-4). At first there were only 12. Matthew gives their names. They were the first gospel missionaries (hoi apostolio—sent ones). The translations call them apostles, which is correct provided one takes the word in its general meaning. A great deal of heresy has grown up around the word "apostles." We hear about the "Apostolate," "Apostolic succession," "Apostolic authority." The New Testament says nothing about the apostolate, or apostolic succession, nor about apostolic authority. It says much about missionaries. It would be much more consistent with the simplicity of New Testament teaching to translate (Matt. 10:2): "Now the names of the twelve missionaries were these, etc." Those first missionaries went out in the name of Jesus, as representatives of Jesus, clothed with the power which He gave them, to help with the work which the Father had sent Him to do. Jesus will later say to them "As my Father hath sent me

into the world, even so send I you."

4. **The Helpers Instructed** (Matt. 10:5-15). Much of the instructions given were temporary. Whereas they were told to go only "to the lost sheep of the house of Israel" (Matt. 10:5), the scope of their work was later enlarged to include the Gentiles (Matt. 10:18) even to "the uttermost part of the earth" (Acts 8:1). And whereas on this initial tour they were commanded to make no material provision for their journey, on a later occasion, the night of the betrayal (Luke 22:35), they were instructed to carry along the necessities of life as they went out into the world. Further instructions were as to the courteous conduct (Matt. 10:13) which should always characterize the Christian worker everywhere, and the Christian helper's attitude toward those who reject the gospel message. Shaking off the dust from the feet signifies that the rejectors of the truth should be left alone.

5. **The Helpers Warned** (Matt. 10:16-23). They were warned against dangerous, deceitful men whom Jesus likened to wolves and serpents. Such men were in the world then as they are today. They were warned also that scourings, imprisonments, and other forms of persecution would afflict them. Dangers would beset them where they might hope for protection and sympathy. And so it is. "Those who would live godly in this present world must suffer persecution." One hears that the day of religious persecution is past. Not so. "If you are a disciple in the sense of believing all that Jesus says, and taking Him for your teacher and example in all things, the public opinion of this day will have many things to say about you that are not very pleasant." You will be boycotted, and otherwise persecuted, often by those who profess to be your brethren. True Christianity has been called "A Religion of Conflict." Jesus makes the strong statement that He came not to send peace on earth, but a sword (Matt. 10:34). Indeed the "Gospel of the kingdom" is more divisive than anything on earth. It is as a sharp two-edged sword, cutting both ways. It separates friends and severs even family ties. It offers the followers of Christ a cross (Matt. 10:38). Its supreme law of life is (Matt. 10:39): "He that findeth his life shall lose it; he that loseth his life for my sake shall find it."

6. **The Helpers Encouraged** (Matt. 10:24-33). Encouragement is needed often. What can hurt more than to be misunderstood and persecuted when busy about our "Father's business"? What shall one say? The Holy Spirit will take care of that. Every hard saying against the messenger of Christ was said against Him first. Let the disciple rejoice, therefore, that it is his privilege to suffer with his master. The servant's greatest glory is to be as his lord. So be not afraid of opposition. Be not terrified by men. God who takes note of the falling sparrow knows everything, every detail, that concerns them that love and fear Him. "God will take care of you."

7. **The Helpers' Reward** (Matt. 10:40-42). They do not help for pay. Their impelling motive is expressed by the words "for my sake." Yet the Lord Jesus gives His assurance again and again that they who work with Him shall have their reward. That reward will not be according to what the world calls success. Not success, but faithfulness is the standard according to which the reward is given. The smallest deed in the Master's service will not be forgot. Even the giving of a cup of cold water shall have its reward. Perhaps the greatest reward of all will be the consciousness of work well done, the fellowship of the Master's presence, and the word of His approval.

—BR—

REMOVING THE BLIND SPOT

In his address at Washington before the Northern Baptist Convention, Reverend James D. Morrison made this thought-provoking statement: "The church has had a great deal to say in recent years about the selfish, short-sighted, and un-Christian practices of an industrial order that saps the life blood from the worker and throws him on the scrapheap at forty-five or thereabouts. But all the while she seems to have had a blind spot with regard to her own practice of conveniently forgetting her own servants who have toiled faithfully, oftentimes at a salary which prevented them from laying by anything for the premature retirement to which she had forced them."

The Relief and Annuity Board of the Southern Baptist Convention is the answer to this indictment. The growing work of this Board is the effort of an entire denomination to deal justly with its faithful and worthy servants. Much has already been accomplished and will yet be accomplished by this Board through its old Annuity Fund. Then our foreign missionaries are all being protected against dependency in old age or disability through the special Pension Plan now being administered by the Relief and Annuity Board, and vastly more will be accomplished through the successful working and the wider application of the Service Annuity Department. To this end the churches of the Southern Baptist Convention are now called upon to give evidence of having a good conscience toward God and their ministers by their readiness to participate with them in this far reaching plan for the prevention of old age dependency. Churches that can do this and neglect or refuse to do it cannot be said to be less selfish, short-sighted, or un-Christian than those industrial organizations that have failed to provide against the dependency of their employees. Worldly interests will doubtless say to such churches, "Physician, heal thyself."

Southern Baptists denominationally can accomplish much through their Relief and Annuity Board, but "this much" will depend upon how much they will cooperate with it.—Thos. J. Watts, Executive Secretary, Dallas, Texas.

Why Doctors Favor a Liquid Laxative

A doctor will tell you that the careless use of strong laxatives may do more harm than good.

Harsh laxatives often drain the system, weaken the bowel muscles, and even affect the liver and kidneys.

Fortunately, the public is fast returning to laxatives in *liquid form*. The dose of a liquid laxative can be measured. The action can thus be regulated to suit individual need. It forms no habit; you needn't take a "double dose" a day or two later.

Dr. Caldwell's Syrup Pepsin gently helps the average person's bowels back to regularity. Why not try it? Some pill or tablet may be more convenient to carry. But there is little "convenience" in any cathartic which is taken so frequently, you must carry it with you, wherever you go!

Its very taste tells you Dr. Caldwell's Syrup Pepsin is wholesome. A delightful taste, and delightful action. Safe for expectant mothers, and children. All druggists, ready for use, in big bottles. Member N. R. A.

SMITH COUNTY BOARD MEETS AT TAYLORSVILLE MARCH 6

—O—

10:00 o'clock, devotional by Rev. D. W. Moulder of Lorena.

10:20 A. M. Home Missions discussed by Rev. Bryan Simmons, of Mt. Olive, President Mississippi Baptist Convention.

11:05 A. M. Praise the Lord in Songs.

11:15 A. M. Foreign Missions discussed by President W. E. Holcomb of Mississippi Woman's College, Hattiesburg, Miss., member Foreign Mission Board.

12:00 M. Lunch served by Taylorsville church.

1:15 P. M. Prayer and praise service.

1:25 P. M. Praying for a revival discussed by Rev. W. O. Carter, of Bay Springs.

2:05 P. M. Evangelism discussed by Rev. L. W. Ferrill, of Magee.

2:45 P. M. Business.

3:00 P. M. Adjourn.

We trust that there will be a good attendance from every church in the Smith County Association.

—BR—

Two political candidates were discussing the coming local election. "What did the audience say when you told them you had never paid a dollar for a vote?" queried one.

"A few cheered—but the majority seemed to lose interest at once."

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You have nine million tiny tubes or filters in your kidneys which may be endangered by using drastic, irritating drugs. Be careful. If poorly functioning kidneys or bladder make you suffer from Getting Up Nights, Leg Pains, Nervousness, Stiffness, Burning, Smarting, Acidity, Neuralgia or Rheumatic pains, Lumbago or Loss of Vitality, don't waste a minute. Try the Doctor's prescription called Cystex (pronounced Siss-tex). Formula in every package. Starts work in 15 minutes. Soothes and tones raw, irritated tissues. It is helping millions of sufferers and is guaranteed to fix you up to your satisfaction or money back on return of empty package. Cystex is only 75c at all druggists.

THE PRESENT CRISIS AS A SUMMONS TO SPIRITUAL ADVANCE

(Statement made by a group of representative evangelical Christians meeting in Washington recently).

"As representatives of Christians of many communions, convened at the invitation of the Federal Council of the Churches of Christ in America, we have faced together the present crisis in the nation and the world, and find ourselves united in a sense of need for a great spiritual advance. We join in bearing witness to deep convictions in which we are at one.

"We are agreed in regarding this time of testing as an occasion not of despair but of challenge and hope. Far from being a fair-weather faith, Christianity started with the Cross and has won its major victories amid tragic turmoil and storm.

"We are agreed in affirming certain eternal verities which stand unshaken amid present chaos. In the face of prevalent skepticism we affirm an unchanged faith in God. In the face of widespread moral confusion we affirm faith in Jesus Christ as Lord and Saviour, through whom God has revealed Himself and shown us His will for human life.

"We are agreed in holding the personal experience of fellowship with God in Christ to be the supreme value in life and the foundation of any Christian program adequate for a fear-stricken and bewildered world. Unless the Gospel is first lodged in the heart of the individual as a renewing and transforming power, it can have no healing for society as a whole.

"We unite in summoning our people everywhere to a new determination to explore the riches of God's power, in order that a new outpouring of His spirit may come upon us. Let us humbly confess that we who have named His name have been unworthy representatives of our high profession. We have been touched by the common sins of our day until we need to echo the old cry, 'Create within us a clean heart, O God, and renew a right spirit within us.' Let us therefore, unite in seeking the cleansing which comes from true penitence and confession, the inspirations that proceed from the study of the Bible, the refreshment to be found in God's day of rest and worship, the assurance that comes from prayer, the new strength that results from the fellowship of the Lord's Table, and the encouragement of united worship.

"We are agreed that a renewed spiritual life for each of us as individuals must lead us straight out into the great social issues of our day,—not away from them,—and make us think of them in spiritual terms. Our experience of God proves its Christian character by the service it induces for others. The more deeply we become aware of the reality of God, the more we are impelled to test every aspect of our complex life by its conformity to His will. The more unclouded our discernment of the significance of Christ for ourselves and for the world, the greater is our compulsion to bring every realm of men's relationships under His influence. We cannot be interested in the salvation of individual personalities without being at once concerned about the slums that damn them or the unemployment that works havoc to the spirit of man no less than to his body.

"We are agreed in thinking of our present breakdown as not merely economic but spiritual. Our new powers of machine industry and our unrivalled technical skill have failed because they have been controlled by the motive of private acquisitiveness instead of public service. The attainment of economic health cannot come from a mere return to things as they were. We should regard it as a dire tragedy if a mild recovery should now blind our eyes to the moral issues involved and lull our consciences into complacency with our former condition.

"We are agreed that our emphasis on spiritual values calls for a rebuilding of our economic life. Private profit as the cornerstone of the economic order appeals to men to be selfish when the Christian Gospel bids them be unselfish and seek the common good. We plead, therefore, for a courageous facing of the cause and cure of our present situation in terms of the Christian principle that the aim of any economic system should be the welfare of the people. This new emphasis on cooperation we regard as especially in harmony with the Christian view of life. While the churches should stand above any political or economic partisanship, they cannot be indifferent to the central issue as to whether our economic order is to have a Christian or an un-Christian basis.

"We are agreed in recognizing the moral and spiritual peril involved in the liquor traffic. The Eighteenth Amendment has been repealed but there has been no repeal of the liquor problem. We therefore set ourselves to reducing the traffic in intoxicants to the lowest possible proportions. We are not willing to see the traffic treated as a source of profit for either individuals or government. We insist that selfish cupidity shall not be permitted to exploit the appetite for liquor and create demands for it that do not now exist. We call upon the churches to take up with renewed vigor a movement of vital education concerning the habit-forming nature of alcohol and the ruinous social effects of the liquor traffic, so that an intelligent moral conviction on the subject may

be developed throughout the rank and file of the people.

"We are agreed in dedicating ourselves afresh to the task of securing an international order in accordance with the mind of Christ. We note the forbidding aspect of the present world situation, the clashing interests, the swollen armaments of rival powers, the exaggerated nationalism, the suspicions and the heated passions which presage war. But knowing peace to be God's will for men, we must maintain our faith that it can truly be achieved. If others surrender to the necessity of war, we the more must see clearly and say boldly that the spirit of war and the spirit of Christ can never be reconciled and that we do not hesitate which to choose.

"We are agreed in regarding goodwill, understanding and cooperation among the races as a crucial spiritual problem both in our own country and in the world at large. The acute manifestations of racial prejudice against the Jews in Germany, the unjust discriminations against negroes and other racial minorities in America, and the appalling increase this year in lynching—all evidences of moral confusion—are a solemn warning of disruptive forces that threaten the unity of mankind.

"We are agreed in our emphasis upon the spiritual values of the Christian family. Unless the home is the nursery of the Christian life, there is small hope indeed that men and women will ever be Christian in all the wider relationships of society. When insidious influences of stage and screen and fiction are tending toward the disintegration of the family, we know nothing more essential for religion, for morality and for the social welfare than the undergirding of the home with the strongest spiritual influences.

"We are agreed in regarding these tasks of the present hour as a clear summons to greater cooperation among all Christians. At a time when the spirit of cooperation is seen to be the keystone to recovery in our economic and our international life, the Christian churches should set the supreme example of cooperation. For cooperation is of the very essence of the Christian way of life. If our churches, committed to the ideal of brotherly cooperation and fellowship by the Gospel they proclaim, do not cooperate effectively, it is vain for them to preach that commercial and industrial organizations should do so.

"We unitedly urge those who have been reared in Christian homes and who owe to the church many of the greatest inspirations of their youth but who now have become in-

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Just remember this. Demand and get Genuine Bayer Aspirin.

Genuine Bayer Aspirin does not harm the heart



MEMBER N. R. A.

different to their obligations, to renew their allegiance to Christ and the church. In this crisis which threatens so much that all men of good will hold dear, those who are at heart on the side of Christ should make it clear on which side they stand.

"We unite in summoning our aspiring youth to contemplate the opportunity for the highest use of their power in the service of Jesus Christ. When youth in other lands are so frequently uniting to remake society, we hope for a youth movement here that will help reorganize our social relationships on the basis of the Christian ideal. It is to Christian youth that we must look both to conserve the great spiritual values of the past and also by their contributions of vision and life to make the church more than ever the instrument for the forming of that better world for which we pray.

"Finally, as representatives of the many millions of devoted God-fearing citizens of this nation, we unite in assuring the leaders of government that we rejoice in every evidence that great social ideals of Christianity are being woven into the fabric of our national life! We have read with deep interest the declaration of President Roosevelt in his address to the Federal Council of the Churches of Christ in America that 'the churches are the greatest influence in this world of ours to overcome the present tendency toward greed.' We have welcomed his statement that

(Continued on page 14)

7 Reasons Why Capudine is Best For Aches and Pains

1. A well balanced prescription.
2. Liquid—already dissolved.
3. Therefore quicker acting.
4. Non-narcotic—Non-habit forming.
5. Agreeable to the taste.
6. Speedy elimination from system.
7. Easy on the stomach.

Take Capudine for headaches, periodic pains, muscular aches and pains—10c-30c-60c bottles.

BACKACHE, NERVOUS



Mrs. A. Watford of 1011 S. St. Andrews St., Dothan, Ala., said: "I was nervous, couldn't sleep, suffered from pains in my back and lost weight. I took Dr. Pierce's Favorite Prescription to restore my lost strength. I noticed a big difference soon after I started using it and I gradually became myself again." Sold by druggists everywhere. New size—tablets 50c, liquid \$1.00. Large size, tabs. or liquid, \$1.35. "We Do Our Part."

The Children's Circle

MRS. P. I. LIPSEY

My Dear Children:

We have good amounts for the orphans and Brother Theodore this month. I will tell you next week exactly how much I send. Several have written to say they are pleased that we have adopted this fine young man to help as much as we can. One kind lady of my town gave me, without any word of Bro. Cormier from me, a dollar to go on his account. Our faithful "Friend" from Clarksdale has written to say she is so happy to have a part in helping him to take the gospel to the French people, going as our representative where we can't go. We are happy to have these words of approval from one who is already giving largely to other missionary work. All these things are very encouraging to us, and we may feel that we are going to have improvement in our gifts to the B. B. I. work, now that that means for us, Bro. Theodore Cormier.

A friend from another state sent me the other day the recipe for making a "Bible Cake," and I have solved it, and it looks like it would make a good cake; as you see, it is a kind of a puzzle, but very easy to solve. I'm giving it to you, and you must get Mother to make it for the family. The first thing is to sit down and find the Scripture references, and they will tell you how much of everything to put into the cake. Of course, Mother will use molasses where the Bible says "sweet cane," and baking powder and soda where "leaven" is mentioned. I'm going to make it myself this week, and do hope some of you will. One more thing: I believe half of these amounts will make a good-sized cake, that is what I'm going to take.

As you see, a friend has solved our two puzzles, Mrs. Mayo's and Fannie Mae's, and we have them this week. That is fine. The answer to Mrs. Mayo's is Washington, our National Capitol, and Fannie Mae's has lots of answers. I wish Fannie Mae would tell us if she got any answers through her post-office. Next week we'll have another puzzle.

Much love from
Mrs. Lipsey.

Bible Story No. 7; February 22nd.
Jesus the Good Shepherd,
John 10:1-16.

The people with whom Jesus lived knew a great deal about sheep; many of them had large flocks of them, and perhaps these listeners could see one of these flocks as He talked. At night, the shepherd drove his flock into a large fold, a pen or rough hut built for them, and gave them into the charge of an under-shepherd for the night. In the morning, when the shepherd came, the porter or door-keeper opened the door to him. The door-keeper does this gladly, because it is his right to come in. The sheep hear him, and he calls them by name, and leads them out, and on their way to pasture he goes before, and they follow him, because they know his voice. Any thief who wants to get in during the night, has to do it by climbing up some other way, and when he is inside, the sheep don't know his voice, and won't follow him, because they don't like strangers. Then Jesus tells them that listen that He is the door by which men can come in, and go out to find pasture, and be saved. He tells them, too, that He is the Good Shepherd, who is willing to die to save their lives. Jesus knows His own disciples, and is not like the hired man who runs away when the wolf comes, because he doesn't own the sheep, nor care for them.

He knows us, and we know Him, who did give His life for us on the Cross. I think the last verse, the 16th, when He speaks of other sheep, which He is going to bring into the fold, is talking about us, who are living today and love Him. Isn't this a beautiful story? Let us try always to follow Him, as the sheep did the earthly shepherd.

Bible Cake

4½ cups, Leviticus 2:1.
1 cup, Judges 5:25, last clause.
2 cups, Jeremiah 6:20.
2 cups, 1 Samuel 30:12.
2 cups, Nahum 3:12.
2 cups, 1 Samuel 14:25.
6 cups, Jeremiah 17:11.
½ cup, Judges 4:19, last clause.
2 teaspoons, Amos 4:5.
Season to taste with 2 Chronicles 9:9.

Dear Mrs. Lipsey:
I want to join your Children's Circle in the Baptist Record. I have a little bank. As soon as Daddy opens it for me I shall send you some money for B. B. I.

My Daddy is pastor of Beulah Memorial Baptist Church.

Sincerely,
William Simmons Davis,
Bolton, Miss.

Now, this is certainly a nice thing for you to do, William. You are now a member of our Children's Circle, and we are so glad to welcome you. And I'm going to look out for the opening of that bank.

Taylor, Miss.,
Feb. 12, 1934.

Dear Mrs. Lipsey:
Am sending \$1.00 (one dollar) dues for Jeannie Lipsey Club No. 8 for February for Orphans and B. B. I. Am glad to help such a man as student Cormier. Am willing to do what I can although that is not much; being a cripple is a great handicap to doing. At times I feel like a great burden in this life to one and all.

With love,
Your sincere friend,
Mrs. W. G. Austin.

Well, dear Mrs. Austin, you are mistaken about being a burden, as I am sure Mr. Austin would tell you. You are helping our page to carry a burden, and doing it cheerfully and regularly. We are so glad to have you with us in this work, and so grateful to you.

Dear Mrs. Lipsey:
Enclosed you'll find \$1.00 for the orphans. With love and best wishes from the
Scotland Intermediate BYPU.
Winona, Miss.

I was looking through my book the other day, and saw your name, and wondered if it was not about time to hear from you again—and here you are. We are so glad to have you help in this good work. May I send my love?

New Hebron, Miss.,
Feb. 15, 1934.

Dear Mrs. Lipsey:
I am sending the answers to Mrs. Mayo's puzzle. Here's hoping it is correct. Will not give book, chapter, or verse, as I think each one should search. I am also giving answers to Fannie Mae Henley's questions.

My name is Annie. I was named for Mrs. D. R. Longino, sister-in-law of Ex-Gov. Longino. She was one of the best of women. I hope I can be as sweet an old lady as she was. I think the name Annie means purity of heart.

I enjoy reading the Children's Circle so much, also the ten-minute sermons.

Annie Buckley.

Puzzle

An Important City

1. Wagons.
2. Abednego.
3. Syro-Phoenician.
4. Herod.
5. Issacher.
6. Nod.
7. Gopher-wood.
8. The man of God.
9. Obed.
10. Nun.

Answer—WASHINGTON.

Fannie Mae's Puzzle Meaning of Names

- Eve—Life Bearer.
Moses—Leader and Law Giver.
Sampson—Sun Like.
Orpah—Fawn.
Ruth—A Female Friend.
Israel—Prince with God.
Isaac—Laughter.
Ishmael—God Hears.
Samuel—Heard of God.

NEWS NOTES

Dr. Lawrence T. Lowrey, president of Blue Mountain College, has been inviting some of the leading pastors of the state to the college for a series of lectures, and chapel talks. Dr. T. W. Young, pastor of First Baptist Church, Corinth, and Dr. L. Bracey Campbell, pastor at Canton, have been here for their work with the college. Both of these brethren brought very helpful messages.

Rev. Raymond Butler, of Tate Street, Corinth, resigned sometime ago, but was recalled and will remain with the church at Tate St.

It was our good pleasure to worship with Bro. J. B. Parker, and the good church at Ripley the first Sunday in February. Brother Parker is doing some fine work, especially with the young people, and through them he reaches the older ones as well. The most remarkable thing we saw was the fact that not a single one left the auditorium when Sunday school was over; but all remained for the preaching services.

In the afternoon of the first Sunday we went with Pastor Parker to Shady Grove where in former years the writer was pastor. We spoke to the church, and presented the "God's Acre" plan.

Rev. J. L. Courson reports the work prospering at Alexandria (Slayden) church (Marshall County). Both preacher and church seemed happy in their relation to each other.

It was the writer's pleasure to be with Rev. W. B. May in a Bible Institute, Carey Chapel (Marshall County), Feb. 7th to 11th. This was one of the most successful Institutes we have been in. The people brought their lunch and spent the day. The pastor taught "What Saith the Scriptures" one hour each day and the writer spoke three times a day, using two general themes, "Thinking Through the Bible" and the "Church."

We have never seen any people more zealous in their desire to really know more about God's word.

Next week we are to be with Rev. S. V. Gullett at Pine Grove (Tippah County) in another Bible Institute.

There seems to be an unusually strong interest in Bible study at the present time. This seems to indicate a revival of interest in

spiritual things and we hope that it means a real old time revival of religion this year.

C. S. Wales.

SUNDAY SCHOOL ATTENDANCE FEBRUARY 18, 1934

Jackson, First Church	784
Jackson, Calvary Church	875
Jackson, Grif. Mem. Church	568
Jackson, Davis Mem. Church	365
Jackson, Parkway Church	165
Meridian, First Church	701
Columbus, First Church	654
Laurel, First Church	350
Laurel, West Laurel Church	326
Laurel, 2nd Ave. Church	211
Laurel, Wausau Church	63

BYPU ATTENDANCE FEB. 18

Jackson, First Church	126
Jackson, Calvary Church	183
Jackson, Grif. Mem. Church	186
Jackson, Davis Mem. Church	261
Jackson, Parkway Church	74
Columbus, First Church	162
West Point, First Church	118
West Point, First Church (Feb. 11)	115
Skene Baptist Church (Feb. 11)	67

A CONQUERING HOST

The sturdy walls of Jericho
Oft laughed at all the valiant
hosts;

But Joshua's band gave them a blow
That ended soon their haughty
boasts.

The quaking power of sounding
horns

Has not the might of faith in
the blood,

That never shrinks from any that
scorns

But masters each foe with a
whelming flood.

"Over and above" we should quick-
ly go!

Marching "One Hundred Thou-
sand Strong,"

And strike our debts a deadly blow
Proving that we are a conquer-
ing throng.

Awake! Ye sons of martyrs grand,
And to your heritage be true;

Knowing that we are a mighty band
And quickly the evil of our debts
undo.

William James Robinson.

HEADACHES Yield Quicker

To This RELIABLE
"Balanced Prescription"

It's bad enough to have a headache, it's worse to take chances with unbalanced UNSAFE imitations which may upset your stomach and leave a "Heart-Shocking" after-effect. STANBACK, the ONE "Balanced Prescription," contains exactly the proper amount of each pain-relieving agent to insure both SPEEDY and RELIABLE relief. STANBACK also gives quickest relief from Neuralgia, periodic and muscular aches and pains due to inorganic causes. Ask for STANBACK and for your PROTECTION, make sure you get STANBACK. —10c.—Adv.

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Most vital subjects Scripturally considered. Excellent study course. Should be in every home.

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C. S. Wales, Blue Mountain, Miss.

MEMORIAL RESOLUTIONS OF THE FOREIGN MISSION BOARD CONCERNING DR. T. B. RAY

From the day he entered the offices of the Foreign Mission Board in November, 1906, to the day of his death, January 15, 1934, Dr. T. B. Ray gave himself utterly to the work of making the Southern Baptist Convention a telling factor in the redemption of the whole world. If prayer be dominant desire, "Thy Kingdom Come" was the beginning and the ending of his habitual petitions. Nor was his missionary zeal the result of his official connection. It was not forced or cultivated. The Kentucky home into which he was born was conspicuous in the community for its Christian atmosphere. The fireside stories which captured his youthful imagination were a recital of the heroic adventures of our missionaries. As a student at Georgetown College he was a leader in the movement which at that period so gripped our Christian colleges for the evangelization of the world. His Seminary days at Louisville deepened his interest in Foreign Missions. After graduation when he entered upon his first and only pastorate it was natural that his ministry should have been pitched on a Kingdom basis. His eight years at the Immanuel Church, Nashville, were fruitful for his congregation and significant for him. In those years he discovered what was to be his major contribution to the Church of Christ. When he came to our Board the transition was not trying. He was unfamiliar with the office, but he was at home with the Cause.

To estimate adequately the services of Dr. Ray to the Foreign Mission Board would be an impossible undertaking. It would require more data than we have. We should need to hear the personal testimonies of the hundreds of missionaries whose holy ambition he encouraged and whose peculiar burdens he shared. We should need to read again the romantic statistics of our growing constituency and to review the large part he had in the stimulation and development of our missionary conscience. What is most worth saying, however, cannot be said. Words do scant justice to the biography of a man's soul.

The Foreign Mission Board would record its grateful appreciation of his solid work, his pains-taking care, his tireless toil and his unflagging zeal. Southern Baptists, for the most part, view their leaders from afar. They know their secretaries through the printed page or by their appearances before Conventions. It is given to only a relatively small group to know our secretaries as they are and the heavy responsibilities they are asked to carry. Convention Annuals report a year's work, figures and facts. What is not reportable is the effort of mind and heart which lie back of all that is accomplished. Dr. Ray's best work was in his study where, with extraordinary capacity for detail, he thought and planned and wrote for the advancement of Foreign Missions. A straight line ran from his work-shop

to every station in other lands established by Southern Baptists. On the walls of the room where he worked might fitly have been written these words: "This one thing I do—to help Southern Baptists to see their privilege, to feel their obligation, to seize their opportunity, and to do their duty in sending the Gospel of Christ to the ends of the earth."

Dr. Ray's name will always be associated with the distinctive advances made by our Board during the past twenty-five years. His first service was the creation of a literature adapted to the needs of our people in the study of Foreign Missions. Through the Educational Department of which he was the first secretary he not only wrote and edited suitable books, but also promoted the organization of Mission Study classes. We owe him a great debt for vividly bringing the needs of our fields into our churches.

And to his enthusiastic leadership must be credited the success of the Judson Centennial. That movement lifted our Southern Baptists to a high level of missionary interests.

But whether one thinks of the books he wrote, or the campaigns he directed or the plans he inaugurated; whether one recalls his work as Educational Secretary, Foreign Secretary, Associate Secretary or Executive Secretary, one fact stands out transcendently above all that he did, and that was his devotion to Foreign Missions. To that cause he dedicated his life and in its service he died content. It was in keeping with the ruling purpose of his life that his last service should have been the completion of a book telling the history of Southern Baptist Foreign Missions.

Of him it may be said, "he builded better than he knew." We spread on our Minutes our appreciation of his life and work. And we send to Mrs. Ray and Miss Nancy Ray the assurance of our continued and affectionate interest and sympathy.

Committee—

S. B. Cousins,
J. L. White,
J. Marcus Kester.

ASSOCIATIONAL LEADERS—BAPTIST HUNDRED THOUSAND CLUB

Association	Leader	Address
Alcorn	H. E. Ray	Corinth.
Benton	Rev. D. N. Renick	Hickory Flat.
Bolivar	Judge R. E. Jackson	Cleveland.
Calhoun	Dr. R. B. Patterson	Calhoun City.
Carroll		
Chickasaw	Rev. W. C. Stewart	Houston.
Choctaw	Mr. H. L. Rhodes	Ackerman.
Clay County	Dr. E. F. Wright	West Point.
Clarke County	Rev. N. A. Edmonds	Shubuta.
Coldwater	C. O. Cook	Hernando.
Columbus	Dr. J. D. Franks	Columbus.

Copiah, Dr. T. W. Talkington, Crystal Springs.

Covington, Dr. Bryan Simmons, Mt. Olive.

Deer Creek, B. W. Walker, Hollandale.

Franklin County, Rev. W. A. Sullivan, Natchez.

George County, Rev. G. S. Jenkins, Lucedale.

Greene County, Res. W. E. Stewart, Leakesville.

Grenada County, Mrs. W. F. Martin, Grenada.

Harrison County, Dr. B. Lock Davis, Gulfport.

Hinds County, Dr. B. H. Lovelace, Clinton.

Holmes County, Rev. J. H. Kyzar, Lexington.

Itawamba, Rev. A. M. Overton, Fulton.

Jackson County, Rev. J. E. Barnes, Ocean Springs.

Jasper County, Rev. W. O. Carter, Bay Springs.

Jeff Davis, Rev. Jas. B. Herndon, Prentiss.

Jones County, Mr. E. D. Hurst, Laurel.

Kemper County, Rev. C. E. Bass, Scooba.

Kosciusko, Mr. D. L. Brown, Kosciusko.

Lafayette County, Dr. F. M. Purser, Oxford.

Lauderdale County—

Lawrence County, Rev. D. O. Horne, Monticello.

Lebanon, Dr. E. G. Hightower, Hattiesburg.

Leake County, Mr. J. J. Paschal, Walnut Grove.

Lee County, Mr. M. E. Leake, Tupelo.

Leflore, Mr. J. C. Morgan, Stone-wall.

Lincoln County, Dr. A. F. Crittendon, Brookhaven.

Madison County, Dr. L. B. Campbell, Canton.

Marion County, Mr. S. E. Lawrence, Columbia.

Marshall County, Dr. Ira B. Seale, Holly Springs.

Mississippi, Dr. E. K. Cox, Glos-ter.

Monroe County, Dr. J. M. Walker, Aberdeen.

Montgomery County, Dr. N. J. Hickman, Winona.

Neshoba County, Dr. L. T. Grantham, Philadelphia.

Newton County, Dr. J. E. Wills, Newton.

Noxubee County, Dr. R. D. Pearson, Macon.

Oktibbeha County, Dr. J. D. Ray, Starkville.

Panola County, Dr. S. B. Cooper, Sardis.

Pearl River County, Rev. B. C. Cox, Picayune.

Perry County, Rev. J. H. Cothen, Richton.

Coahoma County, Rev. V. E. Boston, Clarksdale.

Pike County, Dr. J. W. Mayfield, McComb.

666

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Fine Laxative and Tonic
Most Speedy Remedies Known.

Rheumatic Pain Stopped By Lemon Juice Recipe

Try this. If it doesn't relieve you, make you feel better and younger and happier, your druggist will refund your money. Get a package of the REV PRESCRIPTION. Mix it with a quart of water, add the juice of 4 lemons and take a tablespoonful two times a day. In 48 hours, usually, the pain is gone, joints limber up, wonderful glorious relief is felt. Equally good for rheumatism, or neuritis pain. Costs only a few cents a day. For sale, recommended and guaranteed by all leading druggists. Any druggist will get it for you, if not write to Homix, Inc., 54 W. Illinois, Chicago, Ill.

Pontotoc, Dr. A. L. Goodrich, Pontotoc.

Prentiss, Rev. J. D. Thompson, Booneville.

Rankin County, Rev. C. J. Olander, Brandon.

Riverside, Rev. C. F. Hines, Tunica; Rev. L. S. Cole, Marks.

Scott, Rev. M. A. Davis, Harpersville.

Simpson, Rev. L. W. Ferrell, Magee.

Smith County, Rev. S. H. Rhodes, Taylorsville.

Tallahatchie, Rev. A. B. Polls-grove, Tallahatchie.

Tate County, Rev. H. L. Martin, Senatobia.

Tippah County, Rev. J. B. Parker, Ripley.

Tishomingo, Rev. Audie Wilson, Golden.

Union, Rev. L. E. McGowen, Union Church.

Union County, Rev. W. T. Darling, New Albany.

Walthall County, Mr. J. C. Rymes, H. A. Scott, Tylertown.

Wayne County, Rev. W. A. Green, Waynesboro.

Winston County, Rev. C. C. Weaver, Noxapater.

Yalobusha County, Rev. R. L. Breland, Coffeeville.

Yazoo County, Dr. Webb Brame, Yazoo City.

Zion, Rev. J. B. Middleton, Eupora.

—BR—

The young man said he knew his girl could keep a secret, because they had been engaged for weeks before even he knew anything about it.—Ex.

—BR—

Oh, the mule's gone lame — the hens won't lay;
Corn's way down—wheat don't pay;
Hogs no better—steers too cheap;
Cows quit milkin'—meat won't keep
Oats all heated—spuds all froze;
Wheat crop's busted—wind still blows;
Looks some gloomy—I'll admit—
Get up, Dobbin—we ain't down yet!
Ex.

—BR—

Mrs. 'Uggins: "This 'ere fellow thinks 'e can sing like Causro."

Mrs. 'Uggins: "Well, they do say as 'ow Causro 'ad a beautiful voice, but 'ow could they know with 'im stranded on that island with nobody but Friday to 'ear 'im?"—Tit-Bits.

CORLEY SAW MILLS

"The Saw Mill With the Trouble Removed" Compact portable mills of the tractor type that you can take to the timber and do away with expensive log hauling. Guaranteed to produce more lumber than any other mill using same power; and at a lower cost per thousand in fuel consumption. If you have timber you want to market as lumber or want to go into the saw mill business, be sure to write for catalog and prices.

CORLEY MFG. CO., Dept. B,
Chattanooga, Tenn.

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

JACKSON ORGANIZES FOR THE CONVENTION

A recent meeting of the Sunday school and B. Y. P. U. leaders, including the pastors of the city of the Jackson churches, set up an organization that assures a successful convention as far as they are concerned. The convention is to be held in the First Baptist Church March 20-22. The opening session will be Tuesday evening, March 20th and the closing session will be Thursday afternoon, March 22nd.

Mr. M. E. Moffitt was elected General Chairman and the following are chairmen of various committees that will provide for your comfort and pleasure while there: Entertainment Committee, Mr. J. M. Evans; Registration Committee, Mr. C. C. White; Publicity Committee, Mr. Tom Q. Ellis; Ushers, Check Room and First Aid Committees, Mr. Louis Daily.

The committee on entertainment requests that all who plan to attend the convention send in their names, or one from a church can report the number coming from that church designating whether men or women, to Mr. C. C. White.

NEW ALBANY OBSERVES PARENTS NIGHT IN B. Y. P. U.

On January 21st Parents Night was observed in all of the New Albany B. Y. P. U.'s. This proved an interesting and helpful experience and the idea is passed on for use generally. This is a good way to make parents "B. Y. P. U. Conscious." These unions have adopted the Calendar of Activities as their guide for the year and emphasized each month the monthly suggestion. The Junior union had maintained the standard for two years. Congratulations to New Albany.

YAZOO CITY INTERMEDIATES MAKE PROGRESS

Mrs. Edward Ward, nee Miss Christine Clark, who is widely known in B. Y. P. U. circles in Mississippi changed her residence when she changed her name, moving from Madison to Yazoo City. Immediately she was elected as leader of the Intermediate union and that union grew from fourteen to twenty-four almost over night. Three groups were organized, the "N", "R", "A" and Mrs. Ward says they really do their part. Every member is either an officer or member of some committee. They have a Poster Committee who is sponsoring a bulletin board up-town, where all B. Y. P. U. pro-

grams are posted, Baptist church announcements, pastor's sermon subjects, etc. They have a Personal Service Committee who visit the sick, carry flowers to the sick, distribute literature, carry food and clothing to the needy and do other things of like nature. Lillian Russell is chairman of this committee and reports 52 personal deeds for December and November. In addition to her local work Mrs. Ward is Vice-President of the Associational B. Y. P. U.

HINDS-WARREN ELECTS OFFICERS FOR 1934

The Hinds-Warren Associational B. Y. P. U. held its first meeting of the year with Beulah Baptist Church at Brownsville, Sunday, January 14. The program given was on the theme "Christ Must Reign In Our Training Program," and was given by Bill Ferguson, Charlie Webb, R. A. Eddleman, Mrs. R. E. Morgan, and a number of those who attended the third conference gave reports from same.

Officers for the year were elected as follows: Clifton R. Tate, Jackson, was re-elected as president; R. A. Eddleman, Clinton, vice-president; Miss Mildred Hammack, Bolton, secretary-treasurer; Miss Rena Mitchell, Vicksburg, Junior-Intermediate leader; Marshall Watkins, Jackson, chorister; Newt James, Clinton, group leader; Bill Ferguson, Jackson, group leader; Ralph B. Adams, Vicksburg, group leader; and the election of pianist was deferred to the next meeting.

Every officer has started right in the work and expects to make this the best year in the history of the association. The fine attendance at the meeting, combined with the spirit of those present, was very encouraging. We have set our goal at 100 per cent of the churches with B. Y. P. U.'s by 1935.

The next meeting will be held with Davis Memorial Church, in Jackson, on the second Sunday in April at 2:30 P. M.

A B. Y. P. U. banquet will be held in connection with the State Sunday School and B. Y. P. U. Convention meeting in Jackson March 20-22. The banquet will be noon Wednesday, March 21st at First Baptist Church. Seats for three hundred and fifty will be provided.

JAYESS ORGANIZES

We are happy to announce the organization of a B. Y. P. U. at Jayess. Mrs. O. C. Brewer, who for several years was the successful leader of the Eudora Intermediate B. Y. P. U. has moved to Jayess and being "B. Y. P. U. minded" went right to work to get a B. Y. P. U. organized. We are glad to add this new union to our growing list.

(Continued from page 11)

'while the churches remain wholly free from even the suggestion of interference in government they can at the same time teach their millions of followers that they have the right to demand of the government of their own choosing the maintenance and furtherance of a more abundant life.' In the light of this challenge we unitedly voice our conviction that alongside all plans for recovery that are made in our economic and industrial life there should be a nationwide effort for moral and spiritual recovery and advance. To this we commit ourselves and for that same program of moral and spiritual strengthening, we ask the interest of all who are in places of leadership, in order that the moral idealism necessary for the cooperative enterprise may be generated and the superstructure of a better order rest not upon the sand but upon the rock."

Signed by 30 leading evangelicals, among them the presidents of the Northern and Southern Baptist Conventions.

She: "This is an ideal spot for a picnic."

He: "It must be. Fifty million insects can't be wrong."—Ex.

"All manner of evils follow robbing God, among them the starving of the pastor."

INTERMEDIATE S. S. ASSOCIATIONAL REPORTS

The following report blanks and wall charts to be used in the promotion of the associational Intermediate Department work may be secured from your state Sunday school secretary:

Associational Intermediate Leader's Report Blank—To be used by this leader in reporting to the state Sunday school secretary, the state approved Intermediate worker, and the Intermediate Department, Baptist Sunday School Board.

Monthly Report of Intermediate Work—To be used by Intermediate worker of each church in reporting the intermediate work to the associational Intermediate leader.

Intermediate Department Monthly Report of the Associational Leader—A wall chart to be used at the monthly associational conference featuring the standing of each Intermediate department.

Intermediate Class Monthly Report of Associational Leader—A wall chart to be used at the monthly associational conference in featuring the standing of each Intermediate class.

"Let any people, anywhere, lay themselves out of the kingdom and all the powers of heaven will fight for them."



HERE'S HELP FOR YOU!



IF YOU must be on the job
Every day, here's a medicine you ought to know about. Little chocolate coated tablets which bring welcome relief from "women's troubles." Purse size, 50 cents.

"I am 27 and a textile winder in the mill. I had cramps so bad that I had to cry many times. I used to stay in bed two days a month. Lydia E. Pinkham's Tablets helped me wonderfully. For the first time in my life I do not suffer. I can work all the time now and feel strong. I used to be rundown and nervous and couldn't eat. Now I eat more than I ever did". — Mrs. Bennie Coates, 1963 Terrace Street, Muskegon, Mich.

"I recommend Lydia E. Pinkham's Medicine to everyone. I was rundown and tired and had pains in my stomach and was irregular. Your Tablets proved wonders to me." — Mrs. Fred Backmann, 1023 So. 2nd Street, La Crosse, Wisconsin.

Try this medicine yourself. You will be pleased with the results.



LYDIA E. PINKHAM'S TABLETS

PERSISTENT USE BRINGS PERMANENT RELIEF

Face "Broken Out?"
First wash with pure Resinol Soap.
Then relieve and improve sore pimply spots with soothing
Resinol

THE MISSIONARY SIGNIFICANCE OF NEW TESTAMENT FORM OF CHURCH GOVERNMENT

(Continued from last week)

7. Finally, and by this word we do not mean to say, that there are no others, but we mean, that we have come to our last word on this subject. The New Testament—Baptist—Congregational—form of church government is that form—and the only form—that encourages the reading and the study of the Bible, which is the textbook of Missions.

"HOLY BIBLE, book divine, precious treasure, thou art mine." We can truly say these words, but, it is pathetic, to think that today there are in this world millions—members of so-called churches—who cannot really and truly say these words. And the reason is not hard to find. All other forms of church government aside from that found in the New Testament do one of three things in reference to the Bible. They add too, take from, or set up, alongside of the Bible, other words of authority. Whenever this is done, and in whatever way it is done, it discourages the use of the Bible. Baptists have ever stood for a free people and an open Bible. We believe that it is the Word of God; that it is truth without admixture of error; that the individual believer has the right, under the leadership of the Holy Ghost, to interpret its message for himself; we believe that it has one message, for all men, of all time, and under all conditions; that it is sufficient and final in all matters of faith and practice; we believe that it is God's message concerning Himself, (and His revelation of Himself), sin, and salvation. As such, it must not be hedged about by any form of church government that would obscure, add to, or take from its beauty. Since it is final, it must not have beside it another voice of authority. There must be no confusion of tongues in reference to the message of God. It is not a matter of what the church says, even though it be "The Mother Church." It is not a matter of what councils say, or what any other man or set of men say. It is not a matter of what some woman says, even though she has had many husbands and has seen many visions. But it is a matter of "WHAT SAITH THE LORD." His word is final in authority. The New Testament form of church government, having and recognizing no other authority in heaven or earth, save the authority of God, is the only form of government that is in a position to say: "Speak Lord, for Thy servant heareth." There is no need for an interpreter. The middle wall of the partition has been destroyed, therefore, we come with boldness right up to the throne of God that we might obtain mercy and find grace to help in a time of need. Why build again other walls of partition? Thus—, we find encouragement to search the scriptures rather than to consult a priest. We find encouragement to seek truth in the source of truth, rather than to stop short of its

source. Thus—, and only thus—, can we, as individual believers, for ourselves, discover His message and learn more of His great plan for mankind. We call to mind here the experience of William Carey the great pioneer who brought on the modern era of Missions. Also, we call to mind others, who, for themselves, discovered, in the Word of God, that truth that set them afire for world conquest. So it works today. The Bible is still the world's greatest missionary textbook; and all study, and in many cases even a casual perusal of its pages, will strengthen the stakes and lengthen the cords of missionary interest throughout the world.

There are other things that should, perhaps, be said in this connection, but time fails us to speak of them. We have tried to set forth some of the essential principles of the New Testament form of church government and to show how this form of church government, and only this form, fits perfectly into His great scheme of world redemption. To Him be glory in the church, in the heart of the believer, and in the world. We believe, that these truths need to be emphasized today as never before. And may God hasten the time when all of His blood-bought band will know, and understand, His great purpose in our lives; that we might give ourselves to the one great central purpose of God: World Evangelism, through the operation of, and the cooperation of, His churches.

R. B. Patterson.

Message delivered before the North-Central Mississippi Baptist Pastors' and Laymen's Bible Study Conference and requested to be prepared for publication in the Baptist Record.

Oct. 17, 1932, at Scuna Valley, Miss.

Written Dec. 7, 1932, Calhoun City, Miss.

—BR—

B. B. I. ITEMS

President W. W. Hamilton
Baptist Bible Institute,
New Orleans, Louisiana

—O—

Dr. John D. Freeman, Baptist State Secretary for Tennessee, is to deliver our "Missionary Day" address on February 22. His subject will be, "A New South for Baptist Missions." We expect to have all the State Secretaries in New Orleans February 20-22, and hope to have them at the Institute on Missionary Day.

Our Institute trustees have approved some "One Year Courses" which will meet the desire of so many church workers to better fit themselves for service, and will be a great blessing to many preachers and pastors who can have only one year of study.

The Y. W. A.'s of Louisiana have just held a most gratifying conference here at the Institute. Instead of the sixty expected there were almost a hundred who came. They were led into great visions of service by Misses Pitman and Mal-lory and Hutchinson and Reynolds and others who spoke to them. We want them to come back to B. B. I.

Our Bible Conference and Home

Whose Fault?



When Little Girls Show Temper

A quarrelsome child is a sick child, mothers! A bad bowel condition means bad behavior. And it doesn't help matters to give bilious boys and girls some powerful cathartic that upsets them for days. When you see a coated tongue, dull or yellowed eyes, or other signs of sluggishness, there's always a way to cleanse and sweeten that little system without violence; next day you have a happy, contented child. This common-sense treatment is explained on the right:

Good health and good behavior go hand in hand. With inner health, come smiling faces and sunny dispositions. And it's really so simple a matter to keep children's bowels regular. The only "medicine" most youngsters ever need to promote thorough bowel action is pure California Syrup of Figs. The senna in this fine, fruity laxative never weakens them, or takes away their appetite. But get real California Syrup of Figs; you can get it anywhere; it isn't expensive.



Coming Week was probably the most successful we have yet had in numbers and enthusiasm. Dr. Len G. Broughton's message on "The Holy Spirit, the Supernatural Witness," and those of Secretary Frank H. Leavell on "Character Training" and "Denominational Activities," and the interpretation of First John by Dr. E. F. Haight, and the "Prayer Conferences" by Professor E. O. Sellers were the very best.

Up to this writing the Baptist Bible Institute has received on its debts \$7,033.11. This includes \$1,800.00 which had come from the Crucible and Debt Paying Campaigns. Interest on this (\$421.98) would pay for two students at B. B. I., including room and board and incidentals. We ask our friends to do their best for the "Baptist Hundred thousand Club."

—BR—

GO BY NEW ORLEANS

—O—

It is a pleasure to us in New Orleans to know that great numbers of our Southern Baptist people will pass through this city on their way to the Southern Baptist Convention in Fort Worth. We sincerely trust that many of them may spend a day in the city seeing the wonderful evidences of God's blessings upon Baptist work, particularly since 1917.

Instead of six struggling Baptist churches we now have twenty-three organizations with two Rescue Missions, two Good Will Centers, thirty-nine preaching assignments, our great Southern Baptist Hospital, and of course our beloved Baptist Bible Institute.

The direct line from New Orleans to Fort Worth is the Texas and Pacific Railway, and Mr. Ollie B. Webb, a good Baptist deacon and soul-winner and outstanding Christian, is the Assistant to the President. Brother Webb was the

first treasurer of the Baptist Bible Institute and never misses an opportunity to befriend the school and its students in their missionary work in this great and responsive field.

We at the Institute would be glad if we could have our Baptist people come this way and use the Texas and Pacific Railway from New Orleans to Fort Worth. If we can be of any service in making special arrangements, do not hesitate to command.

With every good wish, I am

Yours sincerely,

W. W. Hamilton,
President.

—BR—

Dr. Henry Howard was fond of negro stories. From few lips did they fall quite so effectively. His favorite tale was about two negroes, one of whom swatted a fly on his companion's head. "What was dat, Sambo?" asked the man who had been slapped. "Dat was a hoss-fly, Bimbo," said the fly's executioner. "Say, what's a hoss-fly, Sambo?" asked Bimbo. "A fly that settles on hosses, an' mules, an' asses," replied Sambo, thus calling from his friend the remark, "But, snakes, me's no ass, Sambo." "I'm not sayin' yo' in, Bimbo," said his friend, "but you can't deceive dem flies!"—Ex.

—BR—

"What was the noise I heard in your room last night?"

"Poor John had a dream that he was in town and he was moving the bed around from place to place, so he wouldn't be arrested for parking too long in one place."

BALD NO LONGER

Mr. A. S. R. of New York City writes: "I had 3 bald spots the size of a half-dollar. I used Japanese Oil for 3 months and now my bald spots are entirely covered with hair."

JAPANESE OIL, the anti-septic counter-irritant, is used by thousands for baldness, falling hair, loss of hair, dandruff and scalp itches. Price 60c. Economy size \$1. All druggists.

Nat'l Remedy Co., 56 W. 45th St., Dept. J. N. Y.

FREE! THE TRUTH ABOUT THE HAIR

Baptist Student Union

Mississippi State and M. S. C. W. Baptists Hold New Deal Party

Saturday evening the Baptist students of Mississippi State had a joint New Deal Party at the First Baptist Church of Columbus.

The party was arranged by the B. S. U. Councils of the two schools, represented by Lennox Lewis and Bertha Walters. Stunts were cleverly arranged to feature various government projects. Decoration of the auditorium was directed by Edna Ruth Davis of the M. S. C. W. Council.

Professor Tom Brakin of the Mississippi State English Department and Dr. Franks, pastor of the Baptist Church, were among the guests. Ladies of the Baptist church served refreshments.

The program ended with a splendid address by Mr. Bob Henson of the University of Alabama and formerly State B. S. U. president of Alabama.

Mississippi College

This week is Study Course Week at Mississippi College. The very finest courses have been planned for the students, and no little amount of enthusiasm is being manifested by the B. Y. P. U. folks. A very fine faculty has been secured, headed by Mr. Auber Wilds, State B. Y. P. U. Secretary. Other popular leaders who will direct the various courses include Dr. M. O. Patterson, Miss Enid

VICTORIOUS CONFERENCE AT MOODY BIBLE INSTITUTE

The ends of the earth met at the 28th Founder's Week Conference at the Moody Bible Institute, Chicago, February 4 to 8. The nearly four thousand registered guests represented thirty-five states of the Union, and ten foreign lands. Attendance at the numerous services, including the overflow meetings linked by electrical amplifiers with the main auditorium, was far in excess of any previous record.

Among themes and speakers presented were: Christ's Second Coming, Dr. James M. Gray and Paul W. Rood; Christian Apologetics, Professor Oswald T. Allis, Ph.D.; Prophetic Interpretation, Dr. H. A. Ironside; Psalm Exposition, Mr. Max I. Reich; Evangelistic Emphasis, Rev. Gustaf F. Johnson. Home and Foreign Mission interests were richly emphasized, leading addresses being made by Rev. Charles J. Woodbridge, recently of Africa; Rev. Russell H. Glazier, of China, and Rev. Raphael C. Thomas, M.D., of the Philippines.

Intercession was directed by Rev. C. P. Meeker in two great services. Sacred praise rose to exalted heights in the spiritual messages of the Institute choir of one hundred voices, and the contribution of congregational song led by different members of the Music Faculty. Most of the daytime programs were broadcast over station WMBI.

Henry, Secretary of the Calvary Baptist Church of Jackson, Mrs. R. E. Morgan and Miss Holloman, both of Jackson. Our Study Course Week has been talked up for several weeks now, and due to this very fine group of course directors and such interesting attractions as a faculty social, the showing of Ridgecrest pictures, and a Hillman College playlet we have no doubt but that our week of B. Y. P. U. training will be a wonderful success.

The Mississippi College "M" Club had charge of our noonday prayer meetings last week, and the wearers of the "M" certainly presented some inspiring devotionals. It has been Dot's plan this year to call upon the various campus organizations to conduct noonday prayer meetings for a week at a time. In this way our daily prayer groups have enjoyed a more representative interest from the student body.

Just a word before closing to remind B. S. U. students over the State of our rapidly approaching Spring Retreat. The Retreat will be held in Jackson in connection with the B. Y. P. U. and Sunday School Conventions on March 20-22. Our council is already forming some very interesting plans to present at the gathering.

The M. C. sends his regards to all B. S. U. Workers over the State.

Dr. Gray, president of the Institute, announced the launching of plans to celebrate the fiftieth anniversary of the founding of the Institute, and the one hundredth anniversary of the birth of the honored founder, D. L. Moody. The extended celebration will include three periods of expression, beginning in September of 1936, and concluding in June of 1937. Early announcement is made because of the world-wide significance of the occasion.

TYLERTOWN

I thought sure that I would stop off to see you as we passed through Jackson last Monday but it was high noon and I thought you would be at lunch, so we passed on to Tylertown.

The church received us most graciously and we have about gotten down to where we can work for the Kingdom of God.

We got here about five o'clock and the sisters had supper ready and the pantry filled. Then the leader of the R.A.'s and the R.A.'s came and assisted us in unloading and setting up house keeping and it meant much to us.

So please send my Record to us down here.

I feel like the best of my ministry is now before me. These are a great people and want to be led out in a great campaign for the Lord.

Most of my ministerial life has

been in the Delta and they are a great host and are kingdom builders and some of the best of them live at Drew and it was heart-breaking to tell them good-bye but we are in Tylertown with as fine a church as we have and we are ready to go.

The paper gets better with each issue and the editorials bristle with thought and spirit.

Truly,

W. R. Cooper.

—BR—
GEORGE NEVELS, JR.

George was born March 15, 1921, and died Feb. 9, 1934. He had lived but a brief span when the Father willed to call him away. He was buried in the cemetery at Union Church.

In the summer of 1932 George became a Christian and was a loyal member of his church until his death. He was an unusually impressive boy. His constant cheerfulness, considerate spirit, and obedient nature made him to be loved by all, regardless of age. No better listener came to church than he. He leaned to the nobler things. Prospects were bright for his growing into a useful man should he have lived. He leaves behind him a fragrant memory which shall not soon fade.

May the Father above comfort the stricken parents.

L. E. McGowen.

GLEANINGS

Many Sunday schools over the state most likely gave their regular offering Sunday, February 11, for ministerial students aid. These offerings were no doubt greatly reduced because of the unfavorable weather, which cut the attendance. I am sure many Sunday schools did not even have a meeting. I trust that weather conditions will not prevent an offering from any Sunday school desiring to aid in this work. The way is open for gleanings in such cases. Please forward all offerings to Dr. R. B. Gunter, Jackson, Miss.

Our desire has not been to take a "special collection" in the Sunday schools. All we are seeking is that the regular offering on the second Sunday be designated for ministerial aid in Mississippi College. This is your regular offering given to us instead of using it for general purposes.

M. O. Patterson,
Secretary-Treasurer of
Ministerial Board.

The twins, were were 95, were the wonder of the village.

"And to what do they attribute their age?" someone asked.

"One to the fact that he's an early riser, and the other to the fact that he isn't."—The Humorist.

She (as they motored to the big city church): "Aren't these chimes melodiously beautiful! Such harmony! So inspiring! They thrill me!"

He: "You'll have to speak louder. Those confounded bells are making such a racket I can't hear a word you say."—Ex.

INVITING VALUES In Good Books

Selected Volumes Reduced from Prices Listed to DOLLAR EACH; Two for \$1.75; Three or More at 80 cents each, postpaid.

PURE GOLD—J. G. Bow \$1.50

A wholesome love story for young and old and a wonderful help for those who face seemingly unsurmountable difficulties.

THE SELF-INTERPRETATION OF JESUS—W. O. Carver \$1.50

A fine expression of conservative scholarship concerning Christ and his life. A valuable contribution to the understanding of Jesus.

CHRIST'S ECCLESIA—H. E. Dana \$1.50

Emphasis that the church is God's established means and method of transmitting his truth.

WHITE ECHOES—Annie D. Denmark \$1.50

Sermons preached by the lamented John E. White in Anderson, S. C., taken in longhand and sympathetically transcribed by his successor in the presidency of Anderson College.

THE EFFICIENT CHURCH—G. S. Dobbins \$1.50

He masterfully outlines the ways in which the principles of efficiency may increase the usefulness of the local church.

WATCHING THE WORLD GO BY—L. E. Gates \$2.00

Dr. Gates lives on the sunny side of life and knows how blend the humorous in such a fashion as to give serious emphasis to things that count. Rich in human interest, wholesome fun and sound philosophy.

AN UNASHAMED WORKMAN—R. O. Leavell \$1.50

A biography of L. P. Leavell by his brother-pastor. His dynamic, radiant, helpful life stands out as an illustration of what God can do with a layman who is willing to let God have all there is to him.

FROM FEET TO FATHOMS—R. G. Lee \$2.00

Graphic in description, eloquent in movement, great Gospel truths are here pressed home to heart and conscience.

FROM BABYLON TO BETHLEHEM—C. L. McGinty \$1.50

From long acquaintance with the subject and to meet a pressing need the author brings together in handy form this historical survey, including brief treatment of the books of the Apocrypha.

FAITH IN THE MODERN WORLD—E. Y. Mullins \$1.75

Bearing essentially upon the title topic, these messages combine clear thinking, apt illustration and forceful expression.

CAPTAIN PLUCK—Isa Mae Mullins \$1.50

A book that combines thrill and purpose and one for boys whose fathers want them to amount to something worth while.

COURIERS OF COURAGE—Wm. R. Owen \$1.50

He combines, as few men can, spiritual truth, moral strength, and dynamic presentation. There are one hundred illustrations and thirty-five quotable poems.

THE DIAMOND SHIELD—S. J. Porter \$1.50

A devotional blending of the author's grasp of the spiritual, sense of the beautiful, and familiarity with the practical.

ENDUED TO WIN—L. R. Scarborough \$1.75

The history of the work of the Holy Spirit as recorded in the Acts of the Apostles. An especially fine volume on evangelism.

PERSONAL EVANGELISM—E. O. Sellers \$1.50

A distinctive volume from many years of experience with leaders such as Townier, Chapman, Gipsy Smith, and with the Moody Institute and the B. B. I.

THE THINGS NOT SEEN—R. T. Vann \$1.50

Great truths of the Old Book appear in simplicity and power. His choice of texts command the interest of Bible students. The reading of one chapter will compel one to complete the book.

LOOKING TOWARD THE HEIGHTS—O. C. S. Wallace \$1.60

The pure gospel, preached in love and power and that does not lose its appeal before thoughtless youth or alert intellectuals.

MESSAGES OF MERCY—H. M. Wharton \$1.75

Here you will find the old-fashioned gospel in its original beauty, sweet, tender, and fresh.

BAPTIST BOOK STORE
500 East Capitol Street
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